

# The MaJlis

"VOICE of ISLAM"

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The MaJlis

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"A man who sits in the company of a bid'ati is separated from the Sunnah."  
(Suhail Tastari)

"And there is no help but from Allah, The Mighty, The Wise." (Qur'aan)

# CHECHNYA - THE LESSON OF THE JIHAAD

"Do not become weak nor call towards peace while you are dominating the battlefield (Qur'aan)

"O PEOPLE OF IMAAN! IF YOU AID ALLAH (I.E. HIS DEEN), HE WILL AID YOU AND PLANT YOUR FEET FIRMLY (AGAINST YOUR ENEMIES)" (QUR'AAN)

Since the inception of the war in Chechnya six months ago we have been hearing the Russians monotonously trumpeting the end of the war within a few days time. These 'few days' have dragged on until more than six months have expired with no sign of the war abating. On the contrary, the Jihaad has intensified. The intensification of the Jihaad against the Russian savages and atheists has stunned these barbarians. Even the pro-Russian kuffaar media grudgingly concede that things have gone terribly wrong for the Russians. They are indeed getting a terrible drubbing from the Mujaahideen who are by Allah's *fadh*l and *karam* dispatching dozens and hundreds of these miserable rats to Hell-Fire.

Allah Ta'ala says in the Qur'aan Majeed:

"There is no aid but from Allah, The Mighty, The Wise."

In this war against the Russian kuffaar, the Invisible Hand of Allah is clearly discernible. Notwithstanding the Imaani weaknesses and deficiencies in A'maal (righteous deeds) of the Ummah in Chechnya, Allah Ta'ala is undoubtedly aiding the Mujaahideen in the Jihaad against the barbarians.

## THE GREAT DISPARITY

Russia has about 150,000 troops with the most sophisticated weaponry pitted against a handful of ill-equipped Mujaahideen. With its airforce, Russia has been incessantly bombing the whole of Chechnya, throwing thousands of tons of bombs over the past months. It has virtually reduced Chechnya to rubble. Its long-range canons have been and are blasting the civilian population of the towns and villages mercilessly. Thousands of civilians have died in the brutal onslaught of the insane atheists. Relatively speaking, few Mujaahideen have succumbed to the barbarous onslaught of these rats. The most heinous and inhuman acts of bestiality and horrendous torture are being perpetrated on the streets and in the concentration camps of murder against the Muslim civilians of Chechnya. Yet despite all these acts of satanism and torture, despite the massive firing power of the Russians,

despite the world-wide support these monsters are enjoying and despite the weaknesses of the Mujaahideen, the Russian troops are perishing like rats. They are being hit from all sides by the Mujaahideen who are, Alhamdulillah, operating with courage and great audacity even behind the Russian lines. Again, this is nothing but the aid of Allah, Azzezul Hakeem.

## THE MUJAAHIDEEN

Even according to Russian estimates there are about 5000 Mujaahideen. Without any air-force, without long-range guns, without all the sophisticated weaponry possessed by the Russians, the Mujaahideen have been rewarded with tremendous successes, day after day. The Russians are clearly dazed and confused by their inexplicable defeats and the successes of the Mujaahideen. So much fear and consternation reign in the ranks of the rats that the Russians have now changed their strategy.

## DEFENSIVE POSITIONS

The new strategy of digging in and adopting defensive positions signaling an end to advance which anyway they were incapable of doing in the past, is an admission of defeat. The Russians are unable to pursue the Mujaahideen in the mountains and in many other places. They are immensely scared of ambushes in which the Mujaahideen excel. The small mobile units into which the Mujaahideen have split are spreading havoc and pandemonium in the Russian ranks. While the Russians have a semblance of security during the daytime, there is no safety for them during the nights. Their generals have also conceded their inability to halt the Mujaahideen. The whole world of the kuffaar - America along with all its cronies - have no viable explanation for the tenacity, audacity, courage and successes of the handful of ill-equipped Mujaahideen against such a huge, powerful and formidable enemy enjoying the full financial backing of the world of kufr.

The Sunnah of Allah Ta'ala is to guide His servants through the medium of a murshid. (Hadhrat Karaamat Ali)

## THE LESSON FOR MUSLIMS

There is a great and a wonderful lesson for the Ummah to learn from the Chechen Jihaad. In spite of all their Imaani and Amali weaknesses and deficiencies, Allah Ta'ala has not withheld His *Nusrat* (Aid) from the Mujaahideen. It is only He Who is sustaining them. At their hands, Allah Ta'ala is inflicting heavy losses on the Russian barbarians. What would the position have been if the Ummah in that country was Muttaqeen staunch on the Sunnah? The answer is not difficult. The successes of the Sahaabah on the Battlefields would have been re-enacted notwithstanding the vast difference in the quality of Imaan between Sahaabah and non-Sahaabah. In His infinite mercy, Allah Ta'ala will bestow to the Muttaqeen of this age the same victories and successes which the Sahaabah had achieved.

Consider the following Qur'aanic ayat:

"If among you there are 20 Saabiroom, they will overwhelm 200 and if among you are a 100 (Saabiroom), they will overcome a thousand of the kuffaar....."

In the first instance this *ayaat* is directed to the Sahaabah. Ten Mu'mineen of Taqwa are sufficient for a hundred kuffaar notwithstanding their superiority of weapons and material resources. The Mu'mineen fight on the basis of their Imaan, not on their stomachs. While the Divine Promise for the Saabiroom Sahaabah was ten kuffaar for every one Mu'min, in Chechnya the ratio is more than 20 kuffaar for one Muslim. This great disparity in numbers added to the massive military power of the Russians will convince the worst sceptic of the *Nusrat* of Allah Ta'ala. With strong Imaan and correct A'maal-e-Saalihaah, the Jihaad would have been short-lived. The kuffaar savages would have disappeared like rats many months ago.

## ALLAH'S AID

The history of the Sahaabah and of later Muslims as well bear testimony that for victory and success Muslims are not in need of numerical superiority nor possession of superior and abundant weapons. The decisive factor required to page 8



# QUESTIONS and ANSWERS

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**Q.** In the United States is a group of sufis who engage in a spiritual dance called the whirling dance of the dervishes. They claim that this is a spiritual dance to bring the devotee closer to Allah Ta'ala. Please comment on the Shar'i status of this dance.

**A.** This whirling dance of the whirling dervishes brings them closer to shaitaan. It is a devilish practice which has no relationship with Islam. The proponents of this dance are not Sufis. They are followers of a cult of satanism.

**Q.** We are two brothers and one sister who have inherited a fixed property from our deceased father. How is the property to be divided? Can we pay out our sister? How should her share be calculated? Which value for the property is to be considered when working out the amount to pay her?

**A.** The property has to be divided into five equal shares. Each brother inherits two and the sister one share, i.e. each brother owns two fifths and the sister one fifth. There are different ways of sharing the fixed property. If all the shareholders decide on selling the property, the amount obtained will be divided in the proportions mentioned above. If it is decided to hire out the property, the rent will be divided among the shareholders according to the shares mentioned above. If the sister or any shareholder wishes to sell her/his share, it should be offered to the other partners in the building. The price has to be arranged by mutual agreement. A price cannot be imposed on a shareholder. Most people in this type of a situation pay their sisters whatever they deem is a suitable price. The sister simply accepts, thinking that whatever the brothers have decided is correct. A shareholder may sell for the market-value, for less than the market-value or for more than the market-value. It is haraam to mislead any shareholder and to impose a particular value on him/her. The sister should be told what exactly are her Shar'i rights. She is under no obligation to sell her share. If she wishes to retain her share and derive a monthly income therefrom, she is fully entitled to do so. Brothers cannot unilaterally decide to pay her out.

It should be understood that in a partnership every partner owns in every brick of the building. A partner has the right to insist that he/she want his/her share of the building physically. In this case, the building will have to be physically demarcated and the partner's share handed over. This method of division of fixed property applies not only to inheritance. The same rules of division apply when a business partnership is dissolved.

**Q.** I was bay't to a shaikh who is a bid'ati. After Allah Ta'ala guided me, I realised the error and the wrongs of my mentor I am now in a predicament. What do I do in this situation?

**A.** You are required to inform your shaikh either by personally meeting him or by letter that you are terminating your association with him. Do so respectfully even if he is a bid'ati. After all, he was your mentor hence you have to show respect. Never

be disrespectful. Disrespect to seniors is a sure sign of spiritual deprivation. If you were in the practice of sending gifts to him, do so even now occasionally notwithstanding him being a bid'ati.

**Q.** I am 35 years old. At the age of 21 became entangled emotionally with a married man 20 years older. For all these years we lived in zina. To this day I had no marriage proposals. I am from a very strict religious family and nobody knows about this sordid affair. Now this man says that he wants us to perform nikah, but I will have to live with my parents while he will live with his first wife. He will support me and take me out whenever he is able to. Please let me know through the medium of your columns whether this arrangement is allowed and if iddat is compulsory on me.

**A.** After passing 13 years under the la'nat (curse) and Wrath of Allah Ta'ala you wonder if a lawful arrangement is permissible or not? If you do not marry this man, you will continue to live in zina, perhaps right until your maat. Allah forbid. Regardless of the disadvantage associated with this clandestine nikah, the best option for you is to marry him. Your choice is between nikah and zina. You may refuse his proposal only if you are absolutely certain that you are able to once and for all end this haraam relationship which is ruining you physically and spiritually in this world and in the Akhirah. The question of iddat does not apply. May Allah Ta'ala bestow good hidaayat to you and may He extricate you from this morass.

**Q.** My husband subjects me to constant verbal abuse. He does not fulfil my rights to the extent of not buying even necessities. I am not allowed to visit my family nor are members of my family allowed to visit me. I have to keep quiet for fear of divorce. What can I do in this situation?

**A.** You have a choice between Sabr (patience and toleration) and divorce. If what you are saying is true, then obviously your husband is guilty of a grave crime in the Shariah. If he has no valid reason for having banned your family from visiting you, then he is guilty of violating Allah's law. If he has a valid Shar'i reason, he will be acting within the limits of the Shariah. There is no Shar'i authority with coercive power in this country to compel your husband to conform to the Shariah. You should speak with the Ulama of your town to discuss your matter with your husband if this is the last resort and no other hope. If everything fails to bring about reform, you have the choice between Sabr and divorce. May Allah Ta'ala guide and assist you and your husband.

**Q.** What is the position of a Muslim who mocks those who are practising Purdah? He uses insulting epithets to describe them.

**A.** Mocking any law of Islam is kufr. Purdah is a Qur'aanic command and has been commanded by Rasulullah (sallallahu alayhi wasallam). The mocker and jester loses his Imaan. He has to make taubah and renew his Imaan and nikah.

**Q.** A person makes shukr to Allah Ta'ala for the wealth he has been bestowed with. However, he uses his money for haraam things and activities. What is the state of his shukr?

**A.** Shukr is not confined to verbal utterance. For every ni'mat (bounty) of Allah there is a different mode of shukr. Along with verbal expression of shukr, it is essential to fulfil the huqooq (rights) of the wealth. Among these rights is to use the money only in halaal avenues. Utilization of the money for haraam is ingratitude. This man has not made shukr for the ni'mat bestowed to him by Allah Ta'ala.

**Q.** Some Ulama have sanctioned the use of western perfumes and deodorants arguing that the alcohol in these products do not come within the scope of the prohibited alcohols. Is this correct?

**A.** All alcohols of whatever kind and classification are intoxicants which are haraam whether in large or minute quantities. The argument for legalizing these alcohols is utterly baseless. These perfumes and deodorants are not permissible.

**Q.** Please comment on the position of loud thikr in the Musjid and in the Khaanqah.

**A.** Loud thikr in the Musjid is bid'ah. A khaanqah is a private spiritual hospital which makes use of different forms of acts and practices for the islaah (reformation) and spiritual development of the mureeds. Loud thikr under the supervision and instruction of the Shaikh is a method of spiritual treatment which is permissible in the khaanqah.

**Q.** What is the penalty when a person masturbates while fasting during the month of Ramadhan?

**A.** Masturbation is haraam. It is an evil act which has been severely condemned by Rasulullah (sallallahu alayhi wasallam). Such a person has been described as mal'oon (accursed). The evil is compounded when it is perpetrated during fasting and this too in the month of Ramadhan. If ejaculation occurs, the fast breaks. Qadha is Waajib. The 60 day Kaffarah is not applicable. Sincere Taubah is Waajib.

**Q.** A wealthy sister has brothers and sisters whom she totally ignores. She wants no relationship with them. She even refuses to make salaam to them. They have never harmed her in any way. What does the Shariah say about her conduct?

**A.** The one who severs family ties is constantly under the Wrath of Allah Ta'ala. According to the Hadith of Rasulullah (sallallahu alayhi wasallam) Allah Ta'ala will cut asunder such a person. Neither are her supplications accepted nor will she benefit from the special mercies of Allah Ta'ala which descend for all Muslimeen on the auspicious nights of Baraa'ah and Qadr. The sin of breaking off family ties is of exceptional gravity.

**Q.** My sister is in the habit of telling people of the ibaadat she makes. What is the state of her ibaadat?

**A.** Ibaadat is for only Allah's sake. Ibaadat accompanied by riya (show) is termed shirk-e-khafi (subtle shirk). By



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advertising her ibaadat she not only destroys the thawaab of such ibaadat, but incurs the Wrath of Allah Ta'ala as well. It does not behove a Muslim to behave so stupidly for the sake of vain elation, to destroy the valuable activity of ibaadat.

**Q.** What is the condition of a woman who belittles her husband on account of his meagre earnings. She taunts him by telling him of the good life other women lead with their wealthy husbands. She compels him to incur debt to satisfy her inordinate tastes of extravagance.

**A.** Such a woman is greatly ungrateful to both Allah Ta'ala and her husband. She should heed the following warning and advice of Rasulullah (sallallahu alayhi wasallam): "Woman! Your husband is either your Jannat or your Jahannum." If this woman wishes to ruin her life, she will then choose to displease her husband and be ungrateful to him. If she wants success in this world and the Hereafter she has to court his pleasure in all lawful things.

**Q.** A man is a very active worker in Madrasah affairs. People wish to make him the trustee of a Masjid. However, he is irregular with his Salaat, especially Fajr. He cuts his beard. He wears his trousers below his ankles and he favours such text books for the Madrasah which have pictures of animate objects.

**A.** It is haraam to appoint such a fasiq to be a trustee of a Masjid.

**Q.** There are some well known dress-designers who promote shamelessness which border on zina. Their morals are extremely degenerate. Many Muslim women wear watches on which the names of these designers have been inscribed. Is it permissible to buy and wear such watches and clocks?

**A.** How can it ever be permissible to promote fisq and fujoor? It is not permissible to aid and abet in any way people who promote immorality and shamelessness. It is not permissible for Muslims to buy and sell and wear such products.

**Q.** Should a murdered Muslim be given ghushl seeing that he is a shaheed?

**A.** If he is killed by a kaafir ghushl will not be given. If killed by a Muslim, ghushl will be given.

**Q.** If after having made both salaams with the Imaan, I realise that I still have to perform one raka't, what should I do?  
**A.** Immediately stand and complete the raka't. Also make Sajdah Sahw.

**Q.** Will an illegitimate child enter Jannat? Does an illegitimate child inherit?

**A.** An illegitimate child will enter Jannat as well as Jahannum depending on his/her Imaan and deeds. An illegitimate child inherits in his/her mother's estate, not in the estate of the man who had fathered him/her. He is not legally considered the father of the child. The illegitimate child will also inherit in the estate's of other relatives.

**Q.** My wife has left me for weeks and refuses to return. She does not care even about her children who are with me. Will it be proper for me to divorce her?

**A.** If all hope of reconciliation is lost, it will be permissible to divorce her. After having exhausted all efforts

to bring her to her senses, issue one Talaq Baa-in. This will suffice to end the nikah. Thereafter if reconciliation becomes possible, they can again perform nikah.

**Q.** Two Muslim sisters in wheelchairs are living in a non-Muslim old age home. While they have no parents, they do have brothers, sisters and brothers-in-law. At the home, they are fed haraam food and all Islamic rules of tahaarat, etc. cannot be properly observed among the non-Muslims. Whose responsibility are these disabled females?

**A.** They are the Waajib responsibility of their brothers. If the brothers shirk their obligation, their next closest male relatives, viz., paternal uncles, have the Waajib duty of caring for them. It is indeed despicable and callous to abandon one's relatives in such a cruel way. Old-age homes are for non-Muslims who have no understanding of family ties nor do they know how to honour parents who had raised them. But, this type of attitude is not expected of Muslims. It is Waajib for Muslims to keep their elders and disabled persons at their homes and look after them with care and affection. The thawaab for such service is tremendous.

**Q.** How is khilaal of the fingers done during wudhu?

**A.** The fingers of the left hand are first interlaced with the fingers of the right hand from above, not from the side of the palm. Then the fingers of the right hand are interlaced and drawn out from ontop of the fingers of the left hand.

**Q.** A brother is extremely aggressive when he carries out the duty of Amr Bil Ma'roof. For example, if the Muaththin takes a couple of minutes extra in proclaiming the Athaan, he flares up and is prepared to physically fight. He justifies his behaviour by saying that he is executing the duty of Amr Bil Ma'roof. Please comment.

**A.** It is not permissible for this misguided man to engage in Amr Bil Ma'roof. What he is doing is not Amr Bil Ma'roof. He is merely satisfying his nafaani emotion of unjustified anger. His conduct is despicable. His way of so-called Amr Bil Ma'roof is more harmful.

**Q.** In comes in the Qur'aan that Haroot and Maroot, the two angels used to teach people sihr (black magic). How is it possible for angels to indulge in such evil?

**A.** When the Qur'aan Majeed explicitly states that Haroot and Maaroot were appointed by Allah Ta'ala to impart the science of magic, what doubt can you have as a Muslim? At most you can say that you do not understand the wisdom underlying this Divine Command. But, then there are thousands of other Deeni and worldly issues which you do not understand. Understanding every aspect of Allah's Wisdom is beyond the intelligence. Allah Ta'ala does as he pleases. Furthermore, these two angels were transformed into human beings with human nafs when they were sent to earth on this special mission. They were a trial for people. They warned people not to learn magic. But, if they insisted, the angels would teach them

sihr at the peril of their Imaan. Once they learnt sihr, their Imaan would be extinguished. This was the trial which Allah Ta'ala imposed in that era on people. The Two angels were despatched to carry out this mission.

**Q.** What is the Fatwa of all the Math-habs regarding Salaatul Jumuah in prison? Is it simply not obligatory or not at all permissible?

**A.** Jumuah and Eid Salaat are not valid in a prison. On Fridays in prison Zuhr Salaat should be performed individually, not in jamaat, and without Athaan and Iqaamah. Jumuah in prison is not valid according to all Four Math-habs of the Ahlus Sunnah Wal Jama'ah.

**Q.** In the prisons across the United States, special Eid-feasting is organised. At some prisons we have to pay for the Eid feast. What is the Shariah's view on these feasts? What should be served at these feasts?

**A.** There is no such practice as Eid-feast in Islam. While people eat any type of food on Eid days and while they rejoice by preparing special dishes, feasting is not part of the rules of Eid. There is no need for feasting. There are no special types of food to be served on Eid days.

**Q.** If a Muslim has non-Muslim relatives and the females of his family, e.g. sisters, have boyfriends, what should the reaction of the Muslim brother be when he walks into the home and finds them together as is the practice of non-Muslims. Should he be cordial to them or show his displeasure?

**A.** It does not matter if they are non-Muslims, the Muslim should show his displeasure by leaving the place. He should not sit together with them. It is haraam to be a party to a haraam gathering.

**Q.** Is it permissible for a Muslim man to accompany in public his non-Muslim mother or sister who do not wear Hijaab? They dress immodestly as all kuffaar do?

**A.** It is not permissible for him to accompany them in the public while they are dressed in this manner even if they are non-Muslims.

**Q.** Is Sadqah Fitrah and Zakaat obligatory on prisoners?

**A.** If they have the nisaab amount and the conditions of Zakaat are found, Zakaat and Fitrah have to be paid even if they are prisoners.

**Q.** In the second raka't of Isha Fardh which I was performing alone, I recited Attahiyaat twice. Was Sajdah Sahw necessary for this error?

**A.** Yes, Sajdah Sahw is necessary. Even if this error is committed in Nafl Salaat, Sajdah Sahw is incumbent.

**Q.** If an error is made in Namaaz after Sajdah Sahw was performed for an earlier error, should Sajdah Sahw be repeated?

**A.** In any Salaat, Sajdah Sahw is made only once. Sajdah Sahw is never made twice in one Salaat regardless of how many errors are committed and when the errors were committed.

**Q.** An Imaan performed a nikah with only one witness. Is the nikah valid?



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A. The nikah is not valid. This jaahil has plunged the couple into a life of zina. May Allah Ta'ala protect Muslims from the evil of such ignoramus.

## ADDRESS PLEASE!

THE MAJLIS had in Vol.13 No.10 printed a question about a lady mentioning her two Deeni-inclined 27 and 28 year old cousins(females) not receiving any marriage proposals. Some pious people have approached us in this regard. If the lady concerned kindly furnishes us with names and address of the women, those who had approached us will open discussions with the parents of the girls with a view to marriage.

Q. A man lets his shop out for a rental of R1000 per month. This is with an empty shop. However, if he provides stock for R100,000, then the rent will be R4,000 per month. The condition of this agreement is that when the tenant leaves -it does not matter when -he has to return R100,000 stock. Is this agreement lawful in the Shariah?

A. This agreement is baatil. It is a riba transaction. Rent cannot be paid for stock which will be sold. The extra R3,000 monthly is riba. The tenant is indebted for R100,000. It is not incumbent on him to return R100,000 of stock. He has to pay his creditor with cash.

A simple way of legalizing this transaction is to let out the premises for R4,000. There should be no conditions. It should be a straightforward leasing contract in which only the premises is hired out. Thereafter, the lessor may sell to the tenant R100,000 of stock for which he can pay at later stipulated dates. If he cannot pay on due dates, the creditor can continue granting extensions. The creditor has no right to demand that he be paid with stock. The debtor is indebted for only the amount for which he has purchased the stock.

Q. I am a shareholder in a supermarket owned by my father. He says that he pays my Zakaat. How should I calculate my Zakaat?

A. If your father is paying your Zakaat with your knowledge and consent, then your obligation is discharged. You have to pay two and half percent of your Zakaat assets as Zakaat. Zakaat assets are cash, savings, gold, silver and stock-in-trade. If your father pays without your knowledge, your Zakaat obligation is not discharged.

Q. Refer to your copy of The Majlis Vol.13 No.11 on page 4 referring to "the thikr of Khatm Khwaja" and "Halqah Thikr". I respectfully differ with your interpretations and enclose the necessary proof explaining to the contrary.

A. We are followers of the Hanafi Math-hab which is one of the Four Math-habs of the Ahlus Sunnah. We do not interpret the Qur'aan and the Hadith. The interpretations were done by Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. These interpretations were transmitted through the centuries of Islamic history by way of reliable and authentic narration from generation to generation. Ghair Muqallideen - the freelancers - specialize in whimsical opinions and interpretations. We follow the rulings of the Aimmah-e-Mujtahideen. Hence, there is no scope for diversion from the views and rulings of these authorities of Islam.

The conduct of Muslims in all spheres of life should be the way of the Sahaabah. Their ways and methods of Ibaadat and Thikr are the only valid forms of worship for Muslims. All other forms of thikr initiated by the Auliya are of remedial significance, introduced for specific reasons. At no stage did we criticize Thikr. He who denounces Thikr is a kaafir. Thikr is the Purpose for which Allah Ta'ala has created us. People who refrain from perpetual Thikr are deviates. Their hearts are blind and they are oblivious of life's aim and direction. Our criticism is directed against the un-Islamic and bid'ah forms of thikr which are being introduced in conflict with the Sunnah. These new forms will ultimately develop into hard-core bid'ah like all the practices of the Ahl-e-Bid'ah and Grave-Worshippers. The article you have sent merely presents some personal opinions and interpretation. There is no evidence in the Sunnah for the halqah thikr about which you are talking. The Qur'aan commands Thikr and so does the Hadith. And, the methods of Thikr were shown by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. If we criticize any particular form, it is incorrect and unintelligent to claim that we are criticizing Thikr.

Q. Is I'tikaaf valid in a Jamaat Khana where Salaat is performed five times, as well as Jum'ah?

A. I'tikaaf is valid in only a Masjid, not a Jamaat Khana.

Q. A Maulana said that we have to believe that Allah Ta'ala is a physical body to enable us to focus our attention on Him. Is this correct?

A. Nauthubillah! This person is attempting to introduce idolatry in to Islam. Allah Ta'ala is NOT a physical body. Allah Ta'ala has no physical dimensions. Space cannot contain Him. How is it possible for created space which is finite and limited to contain the Eternal, Uncreated, Infinite Being in finite created space. This maulana has truly deviated from the Path of the Ahlus Sunnah Wal Jama'ah.

Q. Some Muftis aver that animal gelatine is halaal on account of it being produced from purified skins. It is said that the process of dabaaghat (tanning/ treating) purifies the skins, hence the resultant gelatine is halaal. What is the view of the Shariah regarding this claim?

A. This opinion is erroneous. Gelatine is not produced from purified skins -skins subjected to the process of dhabaaghat. No dabaaghat takes place. The respected Muftis who have made this averment have been misled by misinformers or by those who lack understanding of the process of dhabaaghat as well as the process of gelatine production. After a skin has been subjected to dabaaghat it is completely devoid of any moisture whatsoever. The skin remains intact. But in gelatine manufacture, this substance is actually made from the filth and muck extracted from

the haraam, moist skin and pieces of flesh. There remains no treated or madboogh skin after the process of gelatine manufacture. It is indeed a great self-deception to fall into the error of believing that gelatine is made from purified (madboogh) skins. Gelatine is thus haraam and all products in which it is used are also haraam.

Q. Some family members left for Hajj on Friday with the 4.30 p.m. flight for Johannesburg, arriving at 7 p.m. Maghrib was at 6.55. The group made Maghrib and Isha together. The connecting flight was 5 hours later at 11.55 p.m. Is it correct for Shaafis to combine two Salaat when there is ample time and the convenience of the airport?

A. According to the Shaafi Math-hab, combining two Salaats in this way is permissible for the musaafir (Shar'i traveller) even if he has the convenience of the airport and plenty of time.

Q. If I am making a few Qur'baani, say 4 or 5 animals, is it permissible to retain a whole sheep for the house and distribute the rest?

A. This is permissible. The Mustahab manner is to divide the animal into three parts. One part for the poor, one for relatives and friends, and one for one's own use. If a person sacrifices three sheep, for example, and distributes two, retaining one, then the Mustahab manner has been fulfilled.

Q. Our deceased father had an insurance policy which paid out a large sum of money. How does the Shariah's law of inheritance apply to the insurance money?

A. Firstly, all insurance is haraam. Only the actual amount which your father had paid to the insurance company in the form of premiums or in any other form, forms part of the deceased's estate which the heirs inherit according to their respective Shar'i shares. All excess, i.e. the amount more than the premiums, is haraam riba which has to be compulsory given to such charity permitted by the Shariah. No niyyat of thawaab should be made. An intention of thawaab cannot be made for distributing haraam money.

Q. A mature and intelligent man nearing his thirties wants to marry a pious girl from a very poor family. The man's parents being modernist and faasiq in terms of the Shariah are objecting. They have no Deeni reason for their objection. They would rather their son marry a modernist, faasiqah university-educated girl. Will this man be regarded as being disobedient to his parents if he marries without their consent and wishes?

A. No, he will not be disobedient. His parents have no Shar'i reason for withholding consent. Such baseless reasons as advanced by the parents are not to be heeded. The son should nevertheless, conduct himself respectfully towards his parents, but proceed with his marriage.

Q. When a woman inherits money from her father's estate, does her husband have the right to claim it or to use it without her consent?

A. The money belongs to only the wife. Her husband has no right whatsoever over her property. His usurpation is haraam.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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P.O. BOX 3393  
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**Q.** The Auliya have certain practices of thikr, etc. for which there is no basis in the Sunnah of Rasulullah (sallallahu alayhi wasallam). Yet these Auliya were supposed to be the staunchest upholders of the Sunnah. How is this conflict to be reconciled?

**A.** Most assuredly the Auliya were the staunchest upholders of the Sunnah. They were paragons of the Sunnah. No one can ever vie with them in this field. The simplest way for uninitiated people is to ignore any practice of the Auliya which appears to be in conflict with the Sunnah or Shariah. At the same time they should not criticize the Auliya. Sometimes they do or say things in a state of spiritual ecstasy which are incomprehensible to us and which may even conflict with the Shariah. Consider them ma'zoor (excused) in this state and follow only the Shariah.

The special and peculiar thikr and shaghl practices of the Mashaaikh are not Sunnah acts of ibaadat. These are private matters for the Shaikh and his mureedeen do be done in seclusion in the khaanqah or in the home. These are not Shar'i acts of ibaadat to be practised in the Musajid or public places as has now become the malpractice in some places.

If the khaanqah practices are regarded as Shar'i acts of ibaadat being among the maqaasid (goals), the limits of the Shariah will be transgressed. The initially permissible acts of the khaanqah will then enter the domain of bid'ah. It is therefore essential that those engaging in such non-Sunnah forms of thikr, etc., adhere to the limits of the Shariah and refrain from developing their practices as congregational acts of Shar'i ibaadat. All bid'ah acts of the Bareilli sect had initially commenced with good intentions. Later the Shar'i limits were transgressed and we have the spectacle of hard-core bid'ah sayyiah of the Qabar Pujaari sect. If our people, i.e. the Ahl-e-Haqq, will not be careful, their practices too will degenerate in the same way. May Allah Ta'ala guide us all and bestow baseerat to us to understand and see the direction which we are following.

**Q.** Why do the Ulama of Deoband condemn Moulood when Hadhrat Haaji Imdaadullah (rahmatullah alayhi), the Shaikh of Deoband's highest luminaries such as Maulana Thanvi and Maulana Gangohi participated in Moulood and in fact encouraged it? See his treatise, Haft-e-Mas'alah.

**A.** We, the Ulama of Deoband, are the Muqallideen of Imaam Abu Hanifah (rahmatullah alayhi). We follow the Sunnah of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. We are under no obligation to follow any of the practices of the Auliya should these conflict with the Shariah. Tell us about the practices of the Sahaabah and the rulings of the Fuqaha-e-Mujtahideen. According to the Shariah, the moulood practices of the bareillis and Grave-Worshippers are evil acts of bid'ah.

**Q.** According to the Muslim Judicial Council of Cape Town animal gelatine is haram on account of the Shar'i law of Qalbul Maahiyat (total transformation

of one substance into another). Please comment.

**A.** While one group of Ulama of this age has erred by claiming that gelatine is halaal on the basis of dabaaghat (purification of skins by chemical or other methods of treatment), another group alleges the permissibility on the basis of the principle of Qalbul Maahiyat. We have already answered the first error earlier on. The claim of the MJC is palpably erroneous. Ask the MJC if gelatine made from pork raw material is halaal or haraam. Furthermore, the members of the MJC are largely followers of the Shaafi Math-hab or they are supposed to be Shaafis. Even if we have to momentarily concede the argument of Qalbul Maahiyat, the Shaafi Math-hab has certain conditions which are necessary for the validity of this principle. These conditions are totally lacking in the process of gelatine manufacture from the raw material of animals. If you wish to have our detailed explanation in refutation of the MJC's baseless claim, send a stamp and we shall forward a copy of our arguments.

You may also write to the Waterval Islamic Institute, P.O. Box 1, Johannesburg for their book on gelatine-production. The then Jamiat of Transvaal (about 15 years ago) had made a thorough investigation, inspection and study of this issue. The Shar'i profs are well set out in their book. All those who are misled or in confusion about gelatine should acquire a copy of the gelatine book from the Waterval Muslim Institute.

**Q.** A man directed in his will that his adopted son should be given a share of his estate exactly equal to the share of his son. Is this bequest valid?

**A.** If the share is a third or less than a third of the total value of the estate, the wasiyyat (bequest) is valid. If the amount is more than a third, the adopted son will be given only a third.

**Q.** We have no children and are thinking of adopting a baby girl whose parents have died. Please give us some advice and explain the Shariah's rules in this regard.

**A.** Your intention is noble and you will, Insha'Allah gain immense thawaab for adopting and caring for this orphan baby. But, before doing so, discuss the matter seriously and frankly with your wife. Is she really prepared to care for the child as if it is her own? In a moment of enthusiasm women will accept something. But to bear it and to execute its hugooq (rights) with steadfastness is not generally in their constitution. Their allegiance is generally fickle. Since the baby is a girl, you have to be more cautious. It is incumbent that the foster parents treat the adopted child as their own. As the child grows, you will naturally become closely attached to her. Your wife could misinterpret your affection and hasad (jealousy) will definitely develop. When this happens, the wife will treat the child unfairly and you will react like a just father to defend the mazloomah (oppressed girl). Endless problems will develop which could lead to the

break-up of your marriage. Such episodes have happened. Your wife will accuse you of siding with an 'outsider' against her ('your own wife'). First discuss all such possible issues with your wife. Only if she is fully in agreement and truly keen to adopt the baby, should you proceed.

The adopted child will not automatically inherit in your estate. You can make a bequest (wasiyyat) for her which should not exceed one third the value of your estate. If you beget children by the fadhl of Allah Ta'ala, there will have to be purdah between your sons and the girl. Once the girl is baaligh, the law of Hijaab will apply for you as well. An adopted child should not be held in the dark about her true parents. It is wrong to conceal the truth from the child and mislead and trick him/her to believe that the foster parents are the true parents. So, when the child is of a discerning age, she will have to be informed of the reality. Rasulullah (sallallahu alayhi wasallam) said that a man who takes care of an orphan girl, trains and teaches her the Deen, he will be together with Rasulullah (sallallahu alayhi wasallam) in Jannat as close as two fingers are. While the thawaab is great, the responsibility too is great.

**Q.** Is it permissible to build a toilet for a servant with interest money? I intend building it on my own property.

**A.** It is not permissible.

**Q.** In view of the excessively high crime rate prevailing in the country, some Ulama say that insuring vehicles and stock is permissible.

**A.** Their conclusion is a grave error. Insurance is riba and maisar (gambling). It is haraam. The high crime rate of the country does not legalize this sin. Most people who have taken out insurance go on paying premiums for the rest of their lives without sustaining the imagined or anticipated loss. In fact, the shrewd and cunning insurance people are fully aware of this fact. They coin tremendous profits as a result of the overwhelming majority of their clients never sustaining any loss for which they have taken out insurance. Preying on the ignorance of people, insurance companies have convinced people of the imminent and almost sure losses which they will suffer.

**Q.** Is it permissible for a man to see his wife's face after she has passed away?

**A.** He may see her face but not touch any part of her bare body.

**Q.** I am a printer. Non-Muslims too are my clients. Is it permissible to print posters for them in which also appear haraam products, e.g. haraam meat, liquor, etc.?

**A.** It is not permissible even if the client is a non-Muslim.

**Q.** Is it permissible for a wife to give her own Zakaat to her poor husband to enable him to pay his debts?

**A.** I am a Shaafi.

**A.** According to the Hanafi Math-hab a wife may not give her Zakaat to her husband, but according to the Shaafi Math-hab it is permissible.



# SHIAH HATRED FOR MUSLIMS

## THEIR HOLLOW SLOGAN: SUNNIS - SHIAHS ARE BROTHERS!

Article taken from Magazine:

Nida-ul Islam (The call of Islam), Islamic Youth Movement, P.O.Box 216, Lakemba, NSW 2195, Australia

Chairman of the Ahlus Sunnah Association in Iran, Dr. Abdul Rahman Albaloushy Uncovers

### The Dismal Reality of Ahlus Sunnah in Iran

#### Brief introduction of the Sheikh

Sheikh Abdul Rahman al-Baluchy completed his secondary education in Iran, after which he was admitted to the Islamic University of al-Madinah al-Munawwarah in 1979 where he studied Arabic before joining the Usuluddin (Principles of Faith) and Da'wah college. He reached his second year of studies before the policy to expel Iranian students was implemented. He went to Syria to complete his Shari'ah studies at Damascus university where he graduated in 1984. He also studied under the scholars of Damascus such as Sheikh Abdul Qadir al-Arna'out and others. Upon graduation, he enrolled for his Masters degree at al-Awza'y college in Beirut where he graduated in 1989. His thesis was on the Baluchi people and in Baluchistan. He enrolled for his P.H.D. at the same college and graduated in 1995. His P.H.D. thesis was on 'The transformation of Islamic thought in Iran from Sunni to Shi'ah during the Safawi Rule'. This same topic was not accepted for his Masters Degree owing to certain political reasons. He currently directs the Ahlus Sunnah Association in Iran, London Office.

There is a single city in the world without a Sunni mosque, with the exception to Tehran-the capital of the Shi'ah, which has forty Christian churches and a cemetery for the Baha'is.

It is an established fact that Iran was a Sunni nation until the Tenth Century of the Hijri calendar. During this period, Iran produced thousands of scholars in every discipline; the most salient of these facts is that the six most authentic Hadith books (i.e. Bukhari, Muslim, Abu Dawood, etc.) were written by scholars from Iran, or scholars who received their education in Iran. However, when the Safawid Shi'ites took control, they established their government on the skulls of the Sunni scholars and jurists. This was one of the reasons for the evacuation of the largest cities that were at the foremost centers of religious sciences, such as Tibriz, Isfahan, Ray, and Tus. There were many Sunni Muslims who were killed, forced into Shi'ism, or compelled to flee to the mountains, leaving Iran as a center for conspiracies against Islam and the Muslims. Ferdinand, the ambassador to the Austrian King, remarked: "Had it not been for the Safawids in Iran, we would have been reading the Qur'an this day like the Algerians," meaning that his nation would have been conquered by the Ottoman Muslims. However, the Safawids conspired with the crusaders and the imperialists to halt the Islamic expansion into France and Vienna.

The Sunni Muslims in Iran number about 15 to 20 million, living mainly in the mountainous and border regions. They are mainly Kurds, Turks, Baluchis, and Arabs. There is also a good number living in the cities.

condition of Ahlus Sunnah in the revolution, did not change in it, and now and then the participation?

Ahlu Sunnah hail from non-Persian people. They were regarded as second class citizens under the Shah

regime, since they mostly resided in rural areas, as well as the fact that their creed differed from that of the Shi'ah. As the Arabs, Kurds, Baluchis and others of Ahlus Sunnah did not have any role in the idolatrous Persian nationalism, they did not have equal rights socially nor economically with Persians, "The Chosen People"! The Shah regime was secular, non-religious, so it dealt with religions and sects in a similar way. Some of the Ahlus Sunnah scholars have opposed the Shah and his secular regime, and some of these scholars initially sympathised with the Khomeini revolution such as Sheikh Ahmad Mufti Zadah as well as a few others, may Allah forgive them. Sheikh Ahmad Mufti Zadah opposed Khomeini shortly after the revolution. He was arrested and imprisoned for 10 years, even though his sentence was only for five years. He was only released when the authorities felt that he was on the brink of death. I was a witness to the words of Ahmad Mufti Zadah to Khomeini in the latter's house where he said: "Khomeini, you promised me an Islamic republic; however you established a Safawi-Shi'ite republic. Although I believe that I am not permitted to raise arms against you [such was his belief, unfortunately], however, I will fight you politically."

This occurred during the same meeting where my brother Mawlawi Abdul Aziz, may Allah have mercy on him, the representative for Baluchistan in the Authoritative Council, opposed clause 13 of the Iranian constitution, and then resigned from the Council. He later formed, along with Sheikh Zadah, the centralised Consultative Council of Ahlus Sunnah, and held two annual meetings, one in Tehran and one in Baluchistan. Mawlawi Abdul Aziz was also able to obtain a promised allocation of 10,000 square meters of land in Tehran to build a mosque and a centre for Ahlus Sunnah. This promise was given due to internal and external pres-

sures, when the regime was still weak and developing.

This promise, however, was blatantly dishonoured as soon as the regime became stronger. The land allocated for constructing the mosque was confiscated, as well as the offices and bank accounts of the Consultative Council, whose scholars, members and supporters—both men and women—were detained.

The regime continued in its efforts to destroy the infrastructure of Ahlus Sunnah, spreading between their ranks deviations, innovations and acts of Shirk. They unashamedly told the imprisoned students of Sheikh Zadah: "We hoped that you would have taken up arms against us, so we could have had an excuse to uproot you, as we did with the other parties."

The regime then persecuted any person who dared to call for their rights, and punished them with imprisonment or execution, or degrading their character, as was the case with the martyr Bahman Shakoury. Many Sheikhs were imprisoned, exiled, tortured and humiliated, such as the Baluchistan parliamentarian member Mawlawi Nathar Mohammad who was subjected to severe torture and made false confessions under duress, until he escaped and was able to flee to Pakistan. He was not able to get a visa to enter any of the Gulf countries, not even as a labourer. Sheikh Mawlawi Muhyiddin and Sheikh Dost Mohammed Sirawani were also imprisoned, then exiled to the city of Najaf Abad, as well as many other Sheikhs. There is also Sheikh Ibrahim Dammini who continues to be imprisoned and put to torture for more than five years.

Ahlu Sunnah were rewarded under the current sectarian government with a life of dishonor and subjugation, and their situation is far worse—as I have experienced myself—than that of the Muslims in occupied Palestine. Is there a single capital city in the world without a Sunni mosque, with the exception to Tehran—the capital of the Shi'ah—, which has forty Christian churches and a cemetery for the Baha'is. In all, even the infidel minorities have their temples and places of worship and their freedom of worship, yet Ahlus Sunnah are not allowed to build any mosque or cemetery. Khameni stated after the revolution: "all the Persians in the world can look at Iran as their nation", they are, therefore, first class citizens of Iran, even if they were Magians from India. As for us, we must be exiled from our land because neither us nor our parents accepted Shi'ism or Magianism!

The regime planted the seeds of conflict amongst the scholars of Ahlus Sunnah, and strove to deride the character of the notable scholars, replacing them with

government servants.

It then instigated internal conflicts between the scholars, the leaders of the community, and the intellectuals to create an environment filled with distrust and insecurity. They also used some of the ignorant people who adhere to supposedly Sunni Tariqats (orders), to attack the scholars of Ahlus Sunnah, especially Sheikh Ahmad Mufti Zadah, labeling him as a Wahhabi, although the Sheikh did not adhere to the Salafi creed.

The regime then aimed at Ahlus Sunnah schools, and tried to influence their curriculums to incorporate Shi'ah teachings, labeling anyone who refuses to do so as a Wahhabi, a "crime" punishable by death in Iran! Add to this that many school principles were initially anti-Salafi, which resulted with many pupils being suspended, expelled, and beaten for merely raising their hands in their prayer, or for defending Sheikhul-Islam Ibn Taymiyyah, or Abul 'Ala al-Maududi.

However, the double-faced regime was able, through raising the banner of Islamic unity, to fool many Muslims outside Iran as they ask them to attend their conferences, and transform their way of thinking within a short period of time. They became false witnesses within their own people, beguiling them with what they have been taught about the greatness of Islamic unity, without knowing anything about the plight of Ahlus Sunnah inside Iran. They repeat in all simplicity: "we are brothers, there is no difference between us." Despite the imprisonment of the scholars and the demolished Islamic schools, they go to the grave of Khomeini, which has become a worshipped idol, offering their worship, and placing flowers at this grave. Their stance has misled many young minds and opened the way for them to accept or tolerate Shi'ism. A person is further baffled when he realises the superficiality of these people, their oblivion to the reality and their inability to comprehend the situation. They keep on defending the Rawafidh Shi'ah who are weaving conspiracy after conspiracy against Ahlus Sunnah.

Currently, after two decades of the Shi'ite revolution and the fortification of



# SHIAH ATROCITIES

their rule, they have not secured the rights of the Sunni minority, nor their covenants with them. They began by imprisoning the scholars and the Muslim activists, exiling some, and executing others. They also started to expel Sunni Muslims from government, commerce, and manufacturing posts, and to destroy their infrastructure. I still recall what the Iranian secret service said vengefully to some of the imprisoned Muslim activists: "You are like the large room with large spotlights (the more eminent scholars) and smaller lights (the general scholars), and candles (the general activists); we will first extinguish the large spotlights." This stage has been accomplished as they have killed most of the prominent scholars. "Then we will extinguish the smaller lights"; in this respect many activists have been killed and many others exiled. "Then we will turn the fan to put out the candles." This is an indication of the final stage of forcing people into Shi'ism against their will.

As you can see, the tragedy of Ahlus Sunnah in Iran is unlike any tragedy in the world, considering the nature of the race problem, the falsification of news by the Iranian official press, Government cronies, and the positions of many Muslim movements and activists on the outside who are siding with Iran. Although Muslim minorities everywhere are facing calamities and catastrophes on a large scale, the situation in Iran is further exacerbated under the government of Taqiyya (deceit), lies and hypocrisy, in the name "unifying" the different sects. Yet it simultaneously slaughters the Sunni scholars and casts their dissected and mutilated corpses into the streets and the garbage dumps. Whereas the plight of Muslims is broadcasted internationally, no TV station or newspaper dares to highlight the case of Sunnis in Iran. Ahlus Sunnah are deprived of their basic civil, social, and human rights, not to mention the right of political participation and equality with the Shi'ah. The erection of a Sunni school or mosque in Iran is regarded as an unpardonable crime. Many Sunni Muslims, who supported such projects (even if it were in the past), were imprisoned, killed, or had their beard shaved for merely contributing to the building of a mosque or to any simple activity relating to Ahlus Sunnah. There are also hundreds of periodical prisoners and many killed purely on suspicion. The following are only some of the names of the prominent scholars who have been kidnapped, poisoned, or killed:

- Bahman Shakoury was amongst the prominent scholars of his area, Tonalis, and was active in Da'wah within intellectuals. He was arrested and convicted with Wahhabism and executed in 1986.
- Sheikh Mawlavi Abdul Aziz was one of the elite leaders of Ahlus Sunnah who played a prominent role in opposing the Constitution in matters relating to Ahlus Sunnah rights. He was the director of the religious school of Zahdan and the chief of Baluchi armed tribes. He was poisoned in 1987.
- Sheikh Abdul Wahhab Khafi played a notable role in exposing the calamities of Ahlus Sunnah outside Iran, especially in Pakistan. He was killed in 1990 under

torture after being accused with Wahhabism.

- Sheikh Nasser Sabhani was one of the leaders of Sunnah in Kurdistan who conducted many educational courses. He was arrested after refuting the false accusations of kufr directed at Umar (r.a.) by Khomeini in his famous book 'al-Hukum al-Islamiyah' (The Islamic Government). He was killed in 1992 in prison and his relatives were denied from witnessing his funeral and the prayer.
- Dr. Ali Muzhaffaryan was amongst the eminent intellectual Shi'ites who was a cardiac surgeon and the head of Shiraz Committee of Physicians. He embraced the school of Ahlus Sunnah wa al-Jamma'ah and then converted his house to

**There is no Sunni director in any of the government authorities, ministries, embassies, or local and provincial governments, hospitals or principalities; not even in the lowest government posts anywhere in Iran.**

a mosque because the government of Shiraz did not permit the establishment of mosques. He was arrested and convicted with Wahhabism and American treachery and tortured severely when many Shi'ite youth followed him into Sunnism. He was later released only to be assassinated in 1992.

Moreover, the following are some of Ahlus Sunnah's mosques and Islamic schools that were destroyed:

- Al-Sunnah mosque in Ahwaz. The first Sunni mosque to be confiscated before the war with Iraq. It was transformed to a security police centre.
- South of Tehran. The second Sunni mosque to be confiscated was in 1982.
- Tareeth Ham mosque. This mosque is in the state of Kharasan. It was transformed to a centre for the revolutionary guard.
- School and mosque of Lakour. It is situated near the city of Jabahar in Baluchistan state. The government demolished the mosque and the school in 1987 under the accusation that it was a center for Wahhabism.
- Al-Sunnah mosque in Shiraz. Confiscated after the murder of Dr. Muzaffar Ban who founded it, and transformed to a centre for selling video and audio tapes produced by the revolutionary guard.
- Sheikh Faydh mosque. This is an ancient Sunnah mosque in Mashhad, one of the main Shi'ah centres of the world. The government could not tolerate the continued existence of this mosque in the city, so it demolished it in 1993, under the supervision of the revolutionary guard, who also demolished adjoining centres which were used as guest houses and Qur'an memorisation centres. The demolition orders came from Khameni personally, the present spiritual leader of Iran. What is amazing is the fact that the demolition of this mosque occurred immediately after the

government-sponsored demonstrations against the demolition of the Babay Mosque in India by the Hindus.

- Ahlus Sunnah School, Talish. The government confiscated the Ahlus Sunnah school at Talish -North-West of Iran.

Sheikh Quraishy, the principal of the school was also arrested and alleged confessions were obtained from him under torture.

- Aaban mosque Mashhad city. They confiscated the land, demolished the walls, and expelled the trustee.
- Repair of roads. They also repair the roads from time to time, eg. in the city of Zahdan, in order to demolish Sunnah houses, mosques and schools in the name of alleged reconstruction.

**What is reality in the representation of Ahlus Sunnah in the various government posts in Iran such as parliament, ministries, etc?**

This is an important question. Ahlus Sunnah, who compose approximately one third of the Iranian population, have in all honesty no representation at all. In fact, the situation has reached a stage of oppression and deprivation where Ahlus Sunnah no longer contest these posts and are satisfied with looking to satiate their food needs without being prosecuted. There is no Sunni director in any of the government authorities, ministries, embassies, or local and provincial governments, hospitals or principalities; not even in the lowest government posts anywhere in Iran. There are some Sunni parliamentarians just like in most Middle Eastern countries, however, these are token positions so that the common people can be fooled. Before a person's political nomination is accepted in Iran, he must be approved, by law, by the security agencies which naturally reject any Sunni activist, even if this person was to somehow attempt to appease them. These agencies employ the lowest form of people, and the most vile. This means that even if someone was elected by the people, the council has the right to ostracise him from Government. So of what use is such a parliament, especially with respect to the Sunni parliamentarian who does not have a party to protect him? Even if he obtained such a post, what could he possibly offer his people?

The whole council therefore has no practical value. This is supported by Khomeini's address to Mawlavi Abdul Aziz after the Iranian revolution: "We do not have a shura process, the principle with us is that the Imam rules, and imitators follow suit. We took the idea of a council from your creed, for this reason, you will not find any value placed on a council." This is a great shame. Whilst we are living in the twentieth century, we find a third of the population of a nation deprived of their most basic rights. Is there any other country on the face of the earth which prevents its people from choosing names like Umar, A'ishah, Hafsa, Abu Bakr, Zubair, or most of the names of the companions amongst the ten fore-told of Paradise?

**Do Ahlus Sunnah have an organised movement? What is the extent of its popularity? And how are Ahlus Sunnah facing the present situation?**

Ahlu Sunnah had organised movements at the outset of the revolution, when parties were still present. However, when the government became stronger, they prohibited all the Salafi groups. The danger of the Sunni groups

was obvious, amongst these was the central shura council for Ahlus Sunnah, the Kurdistan movement for equal rights, the Union of Muslims in Baluchistan, the Majdia movement in Zahran, and others. The funds of these groups were confiscated and presently, there are no openly organised Sunni groups. In fact, the Sunnis in Iran are deprived of rights which are freely given even to the disbelievers, such as charities to care for the orphans and the widows and others.

As for dealing with the present situation, we are currently only able to offer patience and to take one blow after another. They are like the orphans - they do not have a government to defend them or to dare to mention their plight except on special occasions. They do not have a Sunni group outside of Iran to sponsor them apart from what we initiated a few years ago here (in London).

**Do you expect any change in the policies of the present government to...**

**Whilst we are living in the twentieth century, we find a third of the population of a nation deprived of their most basic rights. Is there any other country on the face of the earth which prevents its people from choosing names like Umar, A'ishah, Hafsa, Abu Bakr, Zubair...**

**wards Ahlus Sunnah after the election of Khatemy?**

There is a minor change in the policy of the government towards us. Khatemy is not blood thirsty and does not like the shedding of blood nor the stealing of our money as did Khameni and Rafsanjany. Khatemy has changed many of the blood thirsty officials in the Sunni areas with other Shi'ah who are not as blood thirsty. However, he was not brave enough to appoint one Sunni official. Had Khatemy taken this opportunity, the tyranny and oppression would be reduced dramatically, however, I do not think that he intends or is able to bring equality between Sunni and the others. I have sent an open letter to him in this respect.

**What is the policy of Ahlus Sunnah for their future dealings with this situation? Does the declaration of the Afghan Islamic Emirate have any effect on the internal situation?**

Our policy with this bitter reality is to be patient and abstain from armed conflict. We do not wish to repeat the experiment in Hama, Halab, Tripoli and others which were very bitter experiments. Particularly as we know that there is no government, or even an organisation which dares to or intends to support or sponsor us.

Yes, the existence of a Sunni Muslim government in Afghanistan will have a definite effect on us. This is why we are witnessing every effort from Iran to halt the establishment of an Islamic government in Afghanistan. The min-

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## CHECHNYA-THE CRUEL BETRAYAL BY THE SO-CALLED MUSLIM GOVERNMENTS

Rasulullah (sallallahu alayhi wasallam) said:  
*"The Muslims are like one body. When his eye pains, his whole body pain and when his head pains, his whole body pains."*

The natural attribute of Imaan is an inner feeling of love, affection and concern for all Muslims, wherever they may be and whoever they may be. The horror and the pain which our brethren in Chechnya are suffering are our suffering as well. Their pain is our pain. Those who claim to be Muslim but are indifferent to the sad plight of that segment of the Ummah need to do some soul-searching.

A lamentable peculiarity which is being displayed by almost all Muslim governments is an eerie silence on the Chechnyan issue. Unlike the loud trumpeting and vociferous slogans of support which were heard when the Serb calamity descended on the Muslims of Bosnia and Kosovo, we find no corresponding voices of concern from the Muslim world for the Chechnyan Muslims being presently brutalized by the Russian barbarians. Every Muslim government which was vociferous in its support for the Bosnian and Kosovan Muslims is shockingly silent and indifferent in regard to our Chechnyan brothers and sisters whose suffering must be hundred times more and worse than the calamities which had befallen the Bosnian and Kosovo Muslims.

### NO AID NO RELIEF

During the plight of Bosnia there was a glut of relief aid. Bosnia was teeming with a myriad of relief agencies from all over the world. Even Muslim organisations from various parts of the world were conspicuous and active in the endeavour to alleviate the plight of the Muslims in that country.

America, Britain, France and their cronies in the kuffaar and Muslim worlds all proclaimed their condemnation of the Serbs loudly and forcefully. The West took a keen interest and so did all the Muslim countries. All Muslim countries were piping the tune of America in condemnation of the Serbs. Finally the savage Serbs were compelled to come to terms. While the world was made to believe that it was American diplomacy, which had saved the souls of the Bosnian Muslims from the barbaric clutches of the vile Serbs, the truth is entirely something else. That truth will form the subject of another discussion.

We shall not dilate on that truth in this article. Suffice here to say that all Muslim countries were vociferous in registering their support, financial and moral, for the Bosnian brethren. But nothing of this sort has been forthcoming for the Chechnyan Ummah from the Muslim countries.

### WHY THIS INDIFFERENCE

While the silence of the kuffaar, in fact animosity and condemnation of the Mujaahideen are understandable, the indifferent attitude of the Muslim countries is incomprehensible--incomprehensible to those who are not aware of the plots and conspiracies of the kuffaar operating behind the scenes.

There is no need for much wisdom or political acumen to understand the difference. The Bosnian Muslims with their un-Islamic government were not waging a Jihaad against the kuffaar. Deen was furthest from their minds. They were not inimical of the American kuffaar, they were fully prepared to co-operate with the

kuffaar and so they did. The American brokered 'peace' was purely motivated to gain the expulsion of the Mujaahideen from Bosnia. The presence of the small band of Mujaahideen in Bosnia was intolerable to America and her cronies. For the so-called peace and reconstruction of the ravaged country promised by the Americans, the Bosnians were prepared to come to terms with the kuffaar, expel the Mujaahideen or at least clip their wings and render them impotent. Establishment of an Islamic government was furthest from the minds of the Bosnians. This suited the American global interests fine.

### AMERICA THE LEADER

Since America had set the pace, all the puppet, corrupt and kaafir governments of the Muslims countries followed suit. America condemned the Serbs, so all Muslim or so-called Muslim governments also had to condemn the Serbs and supply aid to the Bosnian Muslims. But Chechnya presents an entirely different picture. It is the picture of the Shariah, of Jihaad, of an uncompromising band of Mujaahideen, foreign and local, bent on expelling the Russian barbarians and determined to have no truck with the kuffaar. America now dreams of the threat of Islam. The Chechnyan government unlike the Bosnian government has refused to toe the kaafir line of the West and of Russia. The plot is therefore to eliminate the Chechnyan nation and to extinguish the Flame of Imaan from that land. But can they? The Qur'aan rebuffs these shayaateen by saying:

*"They (the kuffaar) intend to extinguish the Noor of Allah while Allah will complete His Noor even though the kaafiroon detest it."*

### THEIR SILENCE

The silence of all the so-called Muslim governments is on account of the silence of the American bloc of nations. Since the plunder and destruction of Muslim Chechnya serve the interests of America, all the Muslim countries have been ordered by their kuffaar mentors to dissociate from the Ummah in Chechnya. Since these governments at the helm of affairs in Muslim countries are the upholders of kufr, they cannot be expected to come out in support of the Muslims of Chechnya.

While many will be surprised to read our comment of kufr directed against the governments which have usurped power in Muslim lands, there is nothing surprising. The Qur'aan Majeed says about these governments of kufr:

*"Those who do not rule according to what Allah has revealed, indeed they are the Kaafiroon."*

The governments in domination over the lands of Islam have been installed by the forces of fisq, fujoor and kufr. Destruction of Islam is therefore their target. Via the agency of their kufr parliamentary and other structures and agencies they cancel one Qur'aanic law after the other.

The Shariah has thus been expunged from the lives of Muslims. Alien kufr law governs the lands of Islam today. No one should, therefore, doubt the nifaaq and kufr of these puppet regimes and rulers who are the slaves of their colonial masters who still have a firm grip on all the countries of Islam.

## THE WORLD A MAD HOUSE

Hadhrat Shaikh Ibn Attaar (rahmatullah alayh) said: "This world is a madhouse and the people therein are like insane people. For insane people there are chains and confinement in the mad-house."

People madly follow the inordinate desires of their lowly and carnal nafs. They behave like insane people completely oblivious of what is good and bad for them. To save them from self-inflicted destruction, mad people are chained and confined. In the same way the the Shariah imposes its restrictions and confinement of commands and prohibitions to save man from ruining his everlasting sa-aadat (success and happiness) of the Aakhirah.

While the sane people, viz., the Muttaqeen, are not in need of the restrictions to keep them on the course of the Shariah, the masses who pursue crass materialism need to be saved from self-immolation. This, Islam does by the fetters of its restrictions.

### SA-AADAT

Commenting on the Sa-aadat (success and fortune) of man, Hadhrat Khwaja Abdul Baaqi (rahmatullah alayh) said:

*"A fortunate man is he whose heart is turned away from this world and he is perpetually engrossed in the ibaadat of Allah Ta'ala."*

from page 1

## CHECHNYA - THE LESSON OF THE JIHAAD

for Muslim victory is a spiritually elevated Imaan. And, this is possible only by submission to the Sunnah of Rasulallah (sallallahu alayhi wasallam). Muslims should remember that when the glory of Islam's past is mentioned, it refers to the glory of the Sahaabah. It refers to the domination of Islam imposed on the world by the Sahaabah. It refers to the Sahaabah who had smashed two world empires. These were the Men who were orthodox Muslims clinging to the minutest details of the Sunnah. In every sphere of their lives, the Sunnah glittered. The external dimension of the Sunnah (ways of eating, dressing, walking, etc.) were integral parts of their Imaan. Both their baatimi (spiritual) and zaahiri (physical) lives were the perfect reflections of Rasulallah's lifestyle. Sunnats which the modernists so-called Muslims are scoffing and ridiculing today were issues of life and death to the Sahaabah. Their orthodoxy and zuhd (worldly renunciation) was of such a lofty degree that Hadhrat Hasan Basri, the renowned Wali of the Taabi-ee era once said to his mureeds:

*"If you had to see the Sahaabah, you would have said that they are mad, and if they had to see you, they would say that you are kaafir."*

These were the devotees of Allah, madly in love with the Sunnah of Rasulallah (sallallahu alayhi wasallam), who raised the Standard of Islam on the hill-tops of the world. To repeat this feat, the Ummah is not in need of superior weapons and superior technology. With our obsolete means the world of the Kuffaar can be brought ignominiously crashing down to lay prostrate at the feet of Islam.



# THE VILE SOCIETY OF SEXUAL PERVERTS

In the United States an organisation for so-called "Muslim" gays -homosexuals, lesbians and sexual perverts -has been formed to cater for the unnatural, vile, immoral and sub-human carnal desires of those suffering from the malady of sexual perversion. Since these unnatural specimens of animality are bereft of every vestige of shame, they audaciously and stupidly attempt to justify homosexuality, lesbianism and all varieties of sordid sexual perversion with Qur'aanic verses.

## CONSPIRACY

The founders and members of this satanic group are not Muslims despite their claims. They are plain kaafirs and munaafiqeen. Any person who believes that homosexuality and sexual perversion are halaal are among the worst specimens of kuffaar.

This evil association is just another plot of the western kuffaar, especially the Yahood, to destroy the Ummah. Kuffaar have employed their shaitaani agents hiding among Muslims to form this immoral association of perverts in their plot of ensnaring ignorant sexual perverts among Muslims who are the victims of all the vile and pernicious influences of the immoral life-cults of the kuffaar. Now the ploy is to give respectability and acceptance to an abomination and filth worse than adultery. While the Shariah ordains flogging and stoning to death for zina, it allows the homosexual pervert to be flung to his death from a mountain-top. The Sahaabah had even ordered such vile animals or sub-animals to be burnt out.

## THE SODOMISTS

It is common knowledge among Muslims, Jews and Christians that the nation of Hadhrat Loot (alayhis salaam) was destroyed and eliminated by the Wrath, Curse and Punishment of Allah Ta'ala for their vile crime of homosexuality. The kaafir association of sexual perverts is claiming that the people of Loot (alayhis salaam) were not destroyed for their sodomy, but for other crimes. Anyone who so flagrantly denies the repeated and explicit Qur'aanic verses on this subject is a clear and an explicit kaafir. The elimination of Nabi Loot's people was on account of their homosexuality. The Qur'aan is most explicit in this assertion.

## NO DIFFERENCE

There exists absolutely no difference of opinion in the Ummah on the issue of the immorality, filth and evil of homosexuality, lesbianism and sexual perversion. All authorities unanimously prescribe the worst punishment for the shayaateen in human form who resort to these acts of sexual perversion. The punishment in Islam is extremely severe for homosexuality. Flogging to death, flinging from a mountain-top, burning alive, etc. are among the punishments prescribed by the Shariah for these shayaateen.

## BIZARRE

So bizarre is this kufr and abominable association of sexual perverts and its claims, that the evil hand of conspiracy of the kuffaar is clearly discernible operating from behind the scenes.

## INTELLIGENCE

Sexual perverts like homosexuals and lesbians are not mentally deranged. They are not insane, hence the Shariah orders the execution of the severest punishment for them. If they were mentally deranged or mad people, the Shariah would not have allowed them to be punished. The Shar'i principle of exemption from punishment for children and insane persons is based on an explicit Hadith of Rasulullah (sallallahu alayhi wasallam).

While these devils are not insane, mentally, they freely give vent to the inordinate and satanic desires of their carnal and bestial nafs. Just as a heterosexual person is not allowed to indulge in natural sex outside the confines of nikah, so too may the sexual pervert not indulge in his acts of sexual perversion. While there is an Islamic way of legalizing heterosexual activity, there is no such way for legalizing unnatural sexual perversion such as sodomy and lesbianism. Nikah legalizes natural sex. But, there is no nikah for legalizing unnatural sex and sexual perversion.

The Shariah commands the sexual pervert to subjugate his inordinate and unnatural sexual craving to his intelligence just as an unmarried man has to curb his sexual desire for fornication by utilizing his intelligence. Both are required to struggle and control the sexual desires whether natural or unnatural. There are no mitigating factors for the homosexualist or the sexual pervert just as there are no factors mitigating the crime of fornication and adultery.

## SCUM

According to the Shariah there is no worse scum and immoral filth than sexual perverts. They are like the vile nation of Hadhrat Loot (alayhis salaam). They have no right to live and pollute the surface of the earth. It was for this reason that they were utterly annihilated by the Athaab of Allah Ta'ala according to the Qur'aan Shareef.

If a Muslim has any such unnatural tendencies, he is under Shar'i compulsion to strive against his nafs and to call to mind the terrible disgrace of the Aakhirah and the severe punishment of Allah Ta'ala. By reflecting on this, fear will be generated in his heart and he will find it easier to curb his inordinate and unnatural sexual desire for shaitaani perversion.

There is really no difference between a person who commits acts of sexual perversion with a member of his/her own sex and swines. They are in the same category. May Allah Ta'ala save us all from such evil perversion which invites His La'nat and Athaab.

## BEWARE

Muslims with such unnatural tendencies should beware of joining these shaitaani associations of evil and filth. While it is evil and most despicable to commit acts of sexual perversion, it is kufr to join the organisation of sexual perverts. The pervert still has hope of reformation if he remains a Muslim. Allah Ta'ala may give him the taufeeq of Taubah if he himself regrets his evil. But, once a person embraces kufr, he loses his Imaan.

## MUSIC

Hadhrat Sultaan Baahu (rahmatullah alayh) siad: "The heart of a man who listens to music is dead while his nafs is alive."

## ATTRIBUTES

According to Hadhrat Sayyid Ali Hamdaani (rahmatullah alayh), people will be resurrected in Qiyaamah according to their dominant attributes. A person who is in the habit of snatching the things of others will be raised like a dog. A person who has the attribute of deceit will be resurrected like a jackal.

On the basis of this, we can say that sexual perverts like homosexuals will be raised like apes. Among animals, this evil is salient in apes.

## NOBILITY

"Nobility is that you be just to people without expecting them to be just to you." (Haarith Muhaasabi)

## INTELLIGENT

Mentioning some of the attributes of an intelligent man, Hadhrat Zunnoon Misri (rahmatullah alayh) said:

- \* He confesses his sins and interprets away the sins of others.
- \* He spends his wealth generously and he diverts his gaze from the wealth of others.
- \* He refrains from harming and inconveniencing others while he patiently tolerates the harm they cause him.

Rasulullah (sallallahu alayhi wasallam) said: "A true Muslim is he from whose tongue and hands other Muslims are safe."

## DEBTORS

Many people who are in debt find it easier to give charity than to pay their debt. This attitude is the result of ignorance. Paying debt is regarded a burden while giving charity is believed to be an act of thawaab. While charity is an act of thawaab, paying one's debt is a greater act of thawaab. In this regard Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said:

"Returning a dirham (a rand) to its owner is better than giving a thousand dirhams in Sadqah."

Most debtors are extremely neglectful and indifferent in the matter of payment of their debts.

## TAUBAH

Perfect purity from beginning to end--total abstention from sin--is the quality of the Malaikah. Total filth (sin) from beginning to end is the quality of shayaateen. Man is neither angel nor shaitaan. If on account of the evil of his nafs or the deception of shaitaan he falls into sin, he should hasten to purify himself by means of Taubah (repentance). He should never choose to join the ranks of the shayaateen by refraining from Taubah.

## TAUBAH

"The beginning of the Path to Allah is Taubah. (Imaam Ghazaali)

The goal of Tasawwuf is Divine Pleasure. Its way is obedience to the Shariah and perpetual thikr. (Hadhrat Thanvi)



# Erasing Balkan Muslim History

In Kosovo, as in Bosnia, the Serbs systematically targeted the architectural heritage of Muslims for destruction. It is as if through the destruction of Muslim spaces, the memory of the people who once inhabited this space would be erased.

While many of the masjids destroyed may not be architectural wonders, for the people of Kosovo the masjids represented the main visible link to their Islamic past. Indeed, the identity of any people is linked with the visual symbols of their culture. The dome and the minaret in Kosovo were all silent reminders to the Albanians of who they were. Once these symbolic anchors are gone, the past can be recreated.

Masjids, madrassas, historic houses and libraries were all targeted in an attempt to eliminate evidence that can remind future generations of the Balkan Muslim legacy. Many were masterworks of Islamic architecture from the 15th and 16th century and represent a major cultural loss. But the Serb ultranationalists are desperate to get rid of this "impure" past and recreate a history that belongs exclusively to their national group.

The fascist ideology to which the current Serb regime subscribes denies the possibility of different people coexisting peacefully. Throughout the 500 years of Ottoman domination, not one church from the three Christian denominations was destroyed. This reality speaks powerfully of the tolerance in place. But for the Serbs any visible structure which can contradict this position must be removed. In Bosnia,

bulldozers transformed masjids into parking lots making it easy for the victors to declare that there were never any masjids there.

Even before the war broke out, the Milosevic regime undertook a vast campaign of destroying Albanian Muslim heritage by burning the most important libraries, closing down museums and destroying graveyards. Belgrade outlawed Albanian-language education, printing houses as well as radio and television stations. A cultural blackout was imposed on the Kosovars in a move to ensure Serbian hegemony.

Sadly, the international community, unlike in Bosnia, has not spoken out about the destruction of Muslim history in Kosovo. On the contrary, when UNESCO (the UN body responsible for the protection of world monuments) sent an official to Kosovo to assess damages to the region's cultural heritage, the report produced focused exclusively on the need to protect the Serbian Orthodox churches.

In Bosnia, rebuilding of masjids or other Islamic and cultural institutions has been limited to the 20 percent of the territories they control in the Bosnian federation. Territories under the jurisdiction of the Serb and Croats have effectively become a no-go area for Muslims. Efforts to rebuild there are met with extreme resistance because "there are no Muslims." In Kosovo, Muslims have a collective responsibility to ensure that the Serbs do not get to do the same thing and rewrite Balkan history.

(Kosovo Task Force, U.S.A.)

from page 7

## SHIAH ATROCITIES

ister for Iranian foreign affairs declared a number of years before: "We will never permit the establishment of a Wahhabi government in Afghanistan". In the view of these devils, any Sunni government is a Wahhabi government. In summary, the existence of any Sunni government is in our interest. It is notable to bear in mind that the Shi'ah/Safawi State which existed during the Ottoman rule fell at the hands of the Afghan Sunnis.

**Is there a message to other Sunni Muslims throughout the world from their brothers in Iran?**

We see ourselves as creedal and intellectual extensions of our brothers. What we are facing today is a direct result of our affiliation to the Ahlus Sunnah creed and for no other reason. It is the responsibility of the Muslims in every organisation as groups and as individuals to be concerned over their religion and their faith. We know the reason for the backdown of the authorities and the governments, however, what excuse could there be for the charities, wealthy Muslims, Islamic organisations, and groups? They do not have an excuse before Allah.

I have hope that our Muslim brothers will not just look at us through the policies of their groups and parties, but to look at us through Islam as the martyr Sheikh Abdullah Azzam looked at the Afghani cause.

I also have a parting word for those who share our creed who visit Iran regularly. We hardly find in any of them any concern towards their religion and the people of their creed. I advise these people to be conscious of Allah and have some concern for their creed and those who subscribe to the same creed. Their visits are proof against us and cause us harm and lead to the murder of many of our members. They are like puppets in the hands of the political regime, they say to us: "Here are your Imams, your scholars and Sheikhs, they are praying behind us, visiting the grave of the Imam, and do not ask for a separate mosque for themselves in Tehran, they say we pray all together in one mosque, so why do you differ with your scholars? You must be Wahhabi!"

Finally we thank Nida'ul Islam magazine for their attention and concern with our plight, we pray for their success ■

## Our increasing reliance on antibiotics is slowly killing us

WE ARE hysterical about drug-taking but the fact is that we are all junkies. I'm not talking about heroin, crack cocaine or even alcohol. We are growing ever more dependent on antibiotics which, despite their reputation as destroyers of disease, actually have the power to wreck lives, and even kill.

Bit by bit, the bad news is seeping through. The wonder drugs that were supposed to cure are, instead, causing scientific and medical headaches. Over-use of antibiotics is creating medical emergencies, not preventing them.

The problem is that, without realising it, we are consuming them as if they were going out of fashion. We take them for a range of illnesses, some serious, some less so. We also consume them, without realising it, in our food. No food label tells you, but antibiotics have long been used routinely in animal feedstuffs because they promote the rapid growth of animals.

Now this reliance is undermining their effectiveness, thanks to the astonishing capacity of bacteria to adapt and produce new antibiotic-resistant strains. So when the time comes to take the drugs to cure or prevent illness, they simply don't work.

The story is a sad one of collusion by governments, doctors, drug companies and the public — as consumers wanting cheap food and as patients wanting quick fixes for snuffles. There is a distinct possibility that the problem is out of control.

This week's report from the National Audit Office that an estimated 5,000 hospital patients are being killed each year by "hospital-acquired infections" like the antibiotic-resistant MRSA is but the latest warning that doctors may no longer be able to offer a cure for some dangerous diseases.

Two years ago, the retiring Chief Medical Officer Sir Kenneth Calman sent a note to all doctors urging them to use less antibiotics. Yet in this winter's flu epidemic, many of us demanded and were given the drugs. The problem is compounded by patients who do not complete the course, stopping before the bacteria are eradicated.

With regard to food production, the problem is that the drugs actively promote the survival, selection and growth of antibiotic-resistant bacteria. These become the hard-to-kill "superbugs". They mutate and, as a result, resistance is building up in both

# Why we must stop taking the medicine

humans and animals. Pharmaceutical companies are on a treadmill, having to go faster to stand still, but the development of new antibiotics is proving both more elusive and more expensive.

The warning signs have been around for years. The problem of antibiotic resistance was known within a year of first use in 1943. After the discovery of a multi-drug-resistant strain of salmonella in the UK in the Sixties, the British Government set up an inquiry. In 1977 the US General Accounting Office first raised its concerns about the cost to human health of excessive use of antibiotics in intensive animal rearing. Reviewing the situation two decades later, the US Federal bodies had still failed to produce an integrated health policy.

In 1998, a House of Lords' Select Committee concluded that imprudent use of antibacterial drugs had led to the development of resistance, making many worthless. A 1997 World Health Organisation conference recommended terminating the use of antibiotics as growth promoters. This recommendation has not been implemented.

A remarkable feature of the antibiotic story is the way in which Agricultural Ministries have colluded with the pharmaceutical and agricultural industries in resisting change or downplaying dangers. Most idiotically, antibiotic-resistant genes have even been used as marker "tags" by developers of genetically modified plants.

The time is ripe for action and perhaps with this latest report the UK might now

take a lead. The EU has banned the farm use of four antibiotics and some countries are taking unilateral action but it is not enough.

EXPERTS agree that the only way to retain effectiveness is to restrict use. This is a choice facing each of us. Are you prepared to use them less? Are you prepared to do this for your children? Everyone can make a contribution by refusing meat reared on antibiotics (that means buy only organic), by not expecting doctors to prescribe them like sweets and by asking the NHS to invest in prevention rather than cure. We must keep antibiotics for emergency use, not routine.

● Tim Lang is Professor of Food Policy, Wolfson Institute of Health Sciences, Thames Valley University.

BY PROFESSOR  
TIM LANG  
(International Express  
28th Feb.2000)

THE WORLD  
"Whatever makes  
you forgetful of  
Allah is the  
Dunya (the  
world)."

(Hadhrat Zunnoon)

"Proud people will  
rise like ants in  
in Qiyaamah."  
(Hadith)

"Flee from the companionship of a ruler as you would flee from a lion. While the lion causes worldly death, the

ruler's company leads to perpetual ruin in the Aakhira." (Mujaddid Alf Thaani)

## HUMILITY

Rasulullah (sallallahu alayhi wasallam) said: "He who adopts humility for the sake of Allah, Allah elevates him."

The way of honour and respect is through humility (tawaadhu'). Tawaadhu' in a nut shell is to think and believe yourself to be the most contemptible creature even more inferior than animals. As long as one has not developed this understanding and feeling, one suffers from pride (takabbur)

MUHARRAM 1421/ APRIL 2000  
ZAKAAT NISAAB R664  
MEHR-E-FATIMI R1.910



## WALKING: IT'S EVEN GOOD FOR THE MIND

Evidence continues to accumulate about the benefits of walking over other forms of exercise. The latest study suggests that as well as improving the body, a brisk walk can also improve the mind. A team from the University of Illinois randomly assigned 124 sedentary adults, aged 60 to 75, to either an aerobic program of brisk walking or an aerobic program of stretching and toning exercises. Both groups were comparable in terms of their level of fitness at the study's start. Not surprisingly, the aerobic group showed a greater improvement in terms of fitness and lung capacity at the end of the trial. But what did raise an eyebrow was that the aerobic walking group also showed a clear improvement in cognitive function (Nature, 1999; 400: 418-9).

• In another report, brisk walking has been shown to potentially prevent type II diabetes. Information from the Nurses Health Study has shown that the more brisk the walking pace, the lower the risk of diabetes—so put on those walking shoes (JAMA, 1999; 282: 1433-9).

**BELIEFS**  
Of vital importance is the correction of beliefs. This is the head of all ibaadat. Minus this, nothing is correct.  
(Hadhrat Maulana Ashraf Ali)

## BREAST CANCER CAUSED BY HORMONES IN ISRAEL

In the article on breast cancer by Annemarie Colbin in September 1999 (WDDTY vol. 10 no. 6), certain facts were not suitable to the reality in Israel.

In our country, there is massive use of steroid hormones. Various inflammations and painful joints are often treated by means of cortisone and the like. From a relatively early age (15), a great number of girls use the Pill to prevent pregnancy. Cosmetic problems such as acne are also treated with sexual hormones. At the menopause, doctors actually obligate women to receive hormone treatment. International statistics show that Jewish women in Israel have the highest rate of breast cancer in the world. The major factor causing cancer in female organs are the sexual hormones.

(Dr Ilana Zur Doar na Hanagev, Israel) (What doctors don't tell you)

## BREASTFEEDING: BOOSTS IQ, FIGHTS FAT

Evidence continues to mount that breast milk is the best milk for babies. A recent meta-analysis concludes that breastfeeding gives babies a three-point advantage in IQ over bottle-fed babies (AM J Clin Nutri, 1999; 70: 433-4). The advantage is greatest in those babies born before term—another good argument for Kangaroo-type care—where the premature infant is carried in a sling close to warmth and the mother's breast.

• Another study has shown that breastfeeding can also reduce the risk of developing childhood leukemia. A large study over 2000 children with leukemia suggests that breastfeeding reduces the risk of developing the cancer by 20 percent. The effect was strongest in those children who were breastfed for more than six months (J Nat Cancer Inst, 1999; 91: 1765-72).

• Putting your baby to the breast may also reduce the risk of childhood obesity, according to German researchers. Data showed that bottlefed children were nearly twice as likely to be obese when compared with breastfed children. In children who breastfed exclusively for at least six months, the risk of being overweight was reduced by more than 30 percent and the risk of obesity, by more than 40 percent.

(What Doctors Don't Tell You)

# THE EVIL OF SMOKING

Among the asbaabul hurmat or factors of prohibition ordered by the Shariah is Madharrat (harm). All substances which are harmful for either the Baatin (spiritual) or the Zahir (physical) life of man are decreed unlawful (Haraam/Makrooh Tahrimi).

It is on account of madharrat that poison is haraam inspite of its tahaarat (purity). On the same basis eating sand is not permissible. Pure substances which are harmful or poisonous are permissible only for medicinal purposes if prescribed by qualified medical practitioners.

### TOBACCO

Elsewhere on this page appears a report detailing the substances which go into cigarettes. There are no longer two opinions on the question of the destructive effects of tobacco smoking. Only a man whose mind has been deranged by liquor or excessive tobacco smoke can manage to claim that cigarette smoking is not harmful. The report on this page very clearly spells out the injury and harm that cigarettes cause to the body. The evidence of harm in cigarettes is overwhelming. In view of

the ruinous effects of cigarettes, smoking is haraam, not makrooh tanzih as some would like it to be.

It is not permissible to smoke, buy or sell these harmful products—cigarettes and tobacco. In addition to the health hazards for smokers as well as non-smokers caused by smoking, there are other factors which make this filthy practice abominable. Smoking is a waste of money. People who smoke resemble the inmates of Jahannum from whose bodily apertures smoke will billow. Smoking produces a vile stench to be emitted from the body. It affects musallis as well as the Malaikah in the Musjid.

People whose mouths and bodies emit foul odours are prohibited from entry to the Musajid until such time that they have not cleansed and purified themselves.

### HARAAM

Now that all the evil and harmful secrets of cigarettes have been thoroughly exposed, there is no longer the slightest vestige of doubt in the prohibition of smoking cigarettes.

## S.A. TEAS KEEP CANCER AT BAY

SOUTH Africa's best known herbal teas—Rooibos and Honeybush—have been found to protect against the underlying causes of cancer.

A study conducted by scientists at the Medical Research Council found that the teas protect against "mutagenesis"—the process whereby the genetic material of a cell is damaged.

Researcher Jeanine Marnewick said: "It has long been known that changes to the genetic material of a cell, the DNA and RNA, are likely to be a major cause of cancer and other diseases."

"Substances that cause mutations include sunlight, cigarette smoke or chemicals like hydrogen peroxide."

Using a test system sensitive to changes to genetic material caused by different mutagens known to cause cancer, Marnewick found the teas exhibited a protective effect.

Rooibos tea grows only in the Cedarberg area of the Western Cape while Honeybush tea is found only in the Cape fynbos region.

Sunday Times, Feb. 2000

# Put this in your pipe!

Cigarettes contain poisons — like embalming fluid and ammonia

JUSTICE MALALA

**S**MOKERS are exposing themselves to at least 600 lethal chemicals — including some used to make paint strippers and toilet cleaners — with every lungful of cigarette smoke they inhale.

The shocking ingredients in cigarettes have been kept secret for decades by the tobacco industry and governments who make billions out of tobacco taxes — until this week, when additives linked to cancer, Alzheimer's disease and liver and kidney ailments were detailed to be present in every cigarette.

Britain's Health Secretary, Alan Milburn, released the entire list of chemicals — innocent and lethal — in an attempt to persuade smokers to give up the habit.

The list ranges from chemicals used to make embalming fluids, household bleaches and paint strippers to those used in batteries.

The top 10 most deadly are:

- Formaldehyde: a colourless, highly poisonous liquid used to

preserve dead bodies and, in cigarettes, tobacco. It is known to cause cancer and respiratory, skin and gastrointestinal problems;

- Ammonia: a household bleach ingredient, it is used to help flavour cigarettes. Also used in dry-cleaning fluids, it is used in cigarettes to help "free" the nicotine to the smoker;

- Acetone: a volatile liquid often used as a solvent, for example in nail polish remover;

- Aluminium: metal linked to Alzheimer's disease;

- Cadmium: a highly poisonous metal used to make batteries.

Health experts believe it is responsible for liver, kidney and brain damage;

- Hydrochloric acid: an industrial caustic agent;

- Ethanol: used in anti-freeze;

- Furfural: industrial alcohol;

- Maltol: strong alcohol; and

- Para-methoxycinnamaldehyde:

used in slug pellets and mothballs. "It is time [people] knew just what it is they are smoking," Milburn said.

Tobacco companies have said that disclosing the chemicals would be giving away their closely guarded "secret recipes".

A spokesman for the Tobacco Manufacturers' Association said companies were reluctant to publish details of additives for commercial reasons.

Competitors would steal these "secret recipes", he said. The deadly additives are used for various reasons in cigarettes. For example, formaldehyde is added to keep tobacco in "good" condition and ammonia keeps the cigarette afloat.

Meanwhile, doctors at the University of Toronto have discovered that nicotine causes a craving for alcohol. The researchers concluded that smokers are far more likely to

become alcoholics than those who never touch tobacco and suggest that doctors should now treat the two addictions as interdependent.

"We found that nicotine can indeed promote alcohol consumption. It has an effect on the brain that seems to make alcohol more pleasurable for people," said Dr Dzong Anh Le of the university's Centre for Addictive and Mental Health.

Between 80% and 95% of heavy drinkers smoke tobacco, three times the rate in moderate drinkers or teetotalers. Seventy percent of heavy drinkers also smoke more than a packet of cigarettes a day.

In addition to dangerous chemicals, anti-smoking activists claim ingredients are added to make cigarettes more palatable to youngsters. These are cocoa, honey, almonds, caramel and geranium extract.

The anti-smoking group ASH claimed this week that caramel and honey are put into some brands to attract children.

Tobacco companies, however, say these ingredients are not used to lure children.

Sunday Times, February 20 2000

## ALLAH IS RAAZIQA

"There is no creature on earth, but its rizq is the responsibility of Allah." (Qur'aan)

An integral part of Imaan is to believe in the Razaqiyyat (Providence) of Allah Ta'ala.

While Muslims verbally profess such belief, their Imaan is defective in this regard.

Indulgence in haraam trade and unlawful and doubtful ways of procuring earnings are signs indicating that this belief is not grounded in the heart.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3333  
PORT ELIZABETH

**Q.** Is it permissible to make use of the "chat room" facility of the internet to communicate with females? Voices are not heard. Is this type of "talking" to females permissible?

**A.** All ways and methods of unnecessary premarital communication with females is haram. Whether such communication is by telephone, letter, radio, internet or any way whatsoever, it remains haram. If communication or contact becomes necessary, such conversation with them must be within the bounds of the Shariah and to the degree of strict need without any nafsani paraphernalia. The internet has developed into an evil medium of contact. People who have some fear for Allah Ta'ala and who understand that they have to appear in front of Him, should be careful and beware of His Wrath. Whatever is not lawful to write or speak to a ghair mahram will likewise be haram on the internet.

**Q.** Is it permissible to look at pictures which are displayed of people while they are talking over the telephone? A senior Mufti avers that the pictures displayed on telephone sets are images produced by electronic waves and since such pictures are not preserved, they are not haram pictures in the Shariah. For this reason it will be permissible to look at these pictures.

**A.** The honourable Mufti Saheb has glaringly erred in his opinion. The Shar'i prohibition is not directed at the process of reproduction or the method in which a picture is made. The prohibition applies to the picture itself regardless of the method of production, whether a picture is made by drawing with the hand using any object, whether by a camera or whether by "electronic waves", laser or any method science has to offer or will invent in the future. The Mufti Saheb has attempted to equate the telephone/television picture to a pure reflection like the reflected image in a mirror or in water. But, his argument and analogy are palpably baseless. The Mufti Saheb should have enquired from the experts of technology - from those who have discovered and made these instruments. He should enquire from them - what exactly are the images on the television and telephone screens. They would have informed him that by a "dissection" process a scene is split up into elements like the dots that go to make up a newspaper photograph. The experts in technology would have informed the Mufti Saheb that the end image which is seen on the display screen is a reproduced picture of the original. They would have informed him that picture reproduction is employed. They would have said that the images of the original is recreated. It is not a reflected scene. The images captured in the system can be retained and preserved. Once the image has been captured, its transmission and reproduction on the display screen are not dependent on the endurance of the original whose image was taken. This is entirely unlike the image of the mirror which is totally and completely dependent on the presence of the object whose image is being reflected in the mirror. The experts would have informed the Mufti Saheb that by a system of

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**Q.** When slaughtering, will it be sufficient to recite Bismillah in only the mind? Will the meat be halaal?

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## THE STOMACH

Rasulullah (sallallahu alayhi wasallam) said: "The worst container which man can fill is his stomach."

Hadhrat Aishah (radhiyallahu anha) said: "The first bid'ah (innovation) which developed after the demise of Rasulullah (sallallahu alayhi wasallam) was to fill the stomach."

The seat of all physical and spiritual diseases is the stomach. Eating to satiation, over-eating and indulgence in delicacies on a full stomach corrupt both body and soul. It is for this reason that we have in Islam the principle of Qillatut Ta'am (Reduction of Food). This is a principle and a practice instituted by Rasulullah (sallallahu alayhi wasallam) and rigidly adhered to by the Sahabah. The ahadith extol much the virtues of hunger.

**Q.** My ex-wife and her husband denies me access to my child. The only reason for their action is spite. They have determined that my child should grow up without her knowing that I am her father. All peaceful attempts and appeals are ignored and rebuffed. They refuse to heed the advice of the Ulama and are totally uncaring of the Shariah's ruling on this matter. As a last resort will it be permissible to seek the aid of the non-Muslim court of the land?

**A.** It is haram for the child's mother and her husband to behave so callously. The woman's husband has no rights over the child. It is haram for them

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## THE INCUMBENT STRUGGLE HELP THE DEEN OF ALLAH!

IT IS ONLY by the extreme fadhil and karam (kindness and grace) of Allah, The Munificent and Gracious that He has bestowed to Muslims of South Africa the honour of having established so far (as at June 1998) ±500 Maktabas in Bangladesh in villages where a year or so ago no Deeni Ta'leem was imparted - in such remote and forgotten places where neither the very basics of Islam were taught nor any Salaat being performed - in such villages which are the fertile ground for the satanic proselytizers of the world of the kuffaar.

The many thousands of children formerly deprived of Deeni Ta'leem and the knowledge of the Kalimah, Tahaarat and Salaat, will Insha'Allah, constitute a Sadqah Jaariyah for all Muslims participating in this noble Jihad against kufr and Jahaalat.

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Servant of Suffering Humanity  
Lillah Account  
No. 47 19 76 08 3

Bank: Giro Bank PLC, Bootle, Merseyside  
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VOL. 14 NO. 2

"The worst ibaadat is the worship accompanied by pride." (Sultan Baju)

## THE SHAITAANI MENACE OF THE KUFFAAR MISSIONARIES

REPRODUCED FROM NIDA'UL ISLAM OF AUSTRALIA

In the Washington Post, (February 22nd, the CIA admitted a "controversial loophole" that permits the agency to "employ clerics and missionaries for clandestine work overseas" During famines, you will find them swarming to our lands under the cloak of 'aid' or 'relief' work. They will bring aid and relief but it isn't given to the Muslims for free it does have a price.

If you go to a missionary church in a typical African country you'll find that it resembles a mosque more than the archetypal church. The worshippers stand in rows during prayer and sit on the ground in circles during classes. When reciting the Bible they even use a style of recitation exactly the same as the Qur'aanic Tajweed. It is all a calculated deception.

Perhaps the most insidious method used by the missionaries is to kidnap Muslim children from the war-torn countries and sell them to non-Muslims to raise as disbelievers.

*"And from those who call themselves Nasaaraa, We too their covenant, but they had abandoned a good part of the Message that was sent to them. So we planted amongst them enmity and hatred until the Day of Resurrection (when they discarded Allah's Book, disobeyed Allah's Messengers and His orders and transgressed beyond bounds in Allah's disobedience). And Allah will inform them of what they used to do."*

(Qur'aan, 5, 14)

### THE 10/40 WINDOW

In evangelical jargon they call in the 10/40 Window. The 10/40 Window is the rectangle with boundaries of latitudes 10 and 40 degrees north of the equator. To the modern-day crusaders of the Christian missions it is exactly what China is to the Coca Cola Company- one billion people just dying to hear the message.

The 10/40 window takes in the newly independent states of Central Asia, Malaysia, Indonesia, the Middle East and part of Africa.

This region has become the target of unprecedented efforts by Christian missionaries to convert the Muslims to their religion. Like a cancerous growth, we are seeing Christians gain a foothold in the lands of the Believers. The first

time these crusading forces came with swords and suits of armour. This time they arrive with credit cards and million dollar aid cheques. Employing Faustian machinations, these human shayaateen are converting many Muslims to their false religion and serving to inject virulent poison into the stream of the Ummah. The Muslim world is under attack.

Alhamdulillah! Islam has spread all over the world rapidly and with amazing acceptance. As such, the shirk and kufr of Christianity is under threat. In response, they are fighting back through escalated missionary activity. Christian aid provides an excellent insight into 'why they do it' in their pamphlet documenting missionary efforts in Nigeria.

"Forlance left a successful career in journalism to answer God's call to take the gospel to women in Purdah- the practice of keeping Muslim women from being seen by any man other than their husbands. They are practically prisoners in their houses. If they go out, they must be completely covered except for the eyes."

As can be seen from this quote, they are motivated by their desire to mislead our brothers and sisters. They want our sisters to walk around exposing themselves shamelessly in the same manner that kaafir women do. They want our sisters to leave their homes and wander the streets. They want us to disbelieve in revelation and they want to extinguish the Light of Truth, that is, Islam. They are calling us to the worship of Taghoot and thus they are calling us to Hell-Fire.

### WORLD VISION

These missionary groups are present in every corner of the Muslim world. World Vision is perhaps one of the most prolific and probably the organization with which most Australians are familiar, thanks to their sappy media campaign. Many will remember their work during the Somali famine in which they showed images revealing the auras of emaciated Muslims and pleaded with us to give them money. Alhamdulillah, the Muslim is kind-hearted and many Muslims donated money to this organization (World Vision) under the illusion it would be used to provide food for the needy. Rest assured that World Vision is not the altruistic humanitarian organization they would have us believe, but rather a kaafir missionary

## PEACE NEGOTIATIONS?

Whenever in battle the Muslims have the upperhand, the kuffaar step in with their conspiracy of "peace talks" To avert the humiliation of defeat for their compatriots in kufr, the United Nations and America will set in motion elaborate plans to bring the adversaries to the "negotiations table".

This happened in Bosnia and is about to happen in Chechnya where it had already happened in 1996 when the Russian barbarians were brought to their knees in utter disgrace by the Mujahideen. The Bosnians fell into the shaitaani "peace" trap of America and today have a kaafir government and the best and greatest part of their country handed over to Serb and Croat kuffaar who had perpetrated horrendous torture, rape, pillage, plunder and brutality against them. The Chechnyan Muslims committed the same blunder in 1996 when Russia had to leave in defeat and disgrace. The Chechnyan Muslims fell into the Russian "peace" trap and are today paying the price for that fatal blunder which was enacted in conflict with the Shariah.

### THE QUR'AAN AND PEACE

Regarding these fictitious, fraudulent and conspiratorial "peace" overtures of the kuffaar, the Qur'aan Hakeem says: "Do not become weak (in your resolve to fight) and do not call for peace whilst you are dominating (the battlefield). Allah is with you. Never will He destroy your deeds (of Jihaad and Piety). (Surah Muhammad)

Putin, the Russian Butcher, has already sent out feelers, in fact, has asked for negotiations to resolve the conflict. When such cruel and inhuman destroyers of humanity propose peace, it is an indication of their defeat. By Allah's fadhl and mercy, the Mujahideen have been relentlessly battering the barbarians who have and are sustaining heavy losses in terms of men and armour. They have realised the futility of their barbarous campaign of pillage, plunder and wanton destruction of civilian life and are now seeking a face-saving formula. It is hoped that the Mujahideen and Muslims of Chechnya will not again become the victims of kuffaar diplomacy of conspiracy and deception.

Undoubtedly, the kuffaar will utilize every plot and trick to create dissension among the Chechnyan ranks in their bid

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# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
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**Q.** Is tomato ketchup containing spirit vinegar halaal?

**A.** It is halaal if it does not contain any haraam ingredients. Vinegar, whether spirit vinegar, is halaal.

**Q.** Some people buy properties on mortgage. They have to pay interest, claiming that it is permissible due to necessity. Their argument is that instead of paying high rent, they might as well buy their own property even if they have to pay interest. Is this permissible?

**A.** Interest is haraam. The argument of these irreligious people is baseless. They think and speak like the kuffaar who said to Rasulullah (sallallahu alayhi wasallam): "Riba is like trade." Rent is lawful and interest is haraam.

**Q.** Some people say that sugar is not halaal. Is this true?

**A.** To the best of our knowledge sugar is halaal notwithstanding its harmful effects on the health. In our country no haraam ingredients are used in the refining of sugar.

**Q.** Some Muftis say that we should not leave in the bank the interest which is paid on our savings. They say that the interest should be withdrawn and given to poor Muslims. I feel guilty about doing so. Please clarify this matter for me.

**A.** The money should not be left in the bank for kuffaar use. They generally give such monies to the kuffaar missionaries who work against Islam. Withdraw the money and give it to the poor without a niyyat of reward.

**Q.** If a non-Muslim manufacturer says that his products are suitable for Muslim consumption, is it permissible to accept his word and eat the products?

**A.** A non-Muslim's word in matters of halaal and haraam is not acceptable in the Shariah. Muslims should do their own investigation to establish the permissibility or prohibition of products made by kuffaar.

**Q.** A girl married a man believing him to be pious. After marriage she realised her error. He ill-treats her. He compels her to wear a niqaab. He is ill-mannered. He takes her savings; made her leave her full-time job. He refuses to divorce her. What advice do you give her?

**A.** The husband is under command of the Shariah to compel his wife to wear Hijaab and remain at home. He has not violated any of her rights by compelling her to leave her job. However, he is not allowed to take her money nor to ill-treat her. We do not know what your understanding of 'ill-treatment' is. If perhaps you regard her staying at home and her being forced to leave her job as ill-treatment, then you are in error. Only if he violates her rights and abuses her will it be said that he is ill-treating her. If truly speaking he is not fulfilling her rights, she should or she may apply to the local Ulama to investigate her case. If necessary the Ulama will annul the nikah even if he refuses to issue Talaq. A man cannot refuse to fulfil the rights of his wife and then further refuse to divorce her if she wants to opt out of the nikah.

**Q.** Are nasheeds (Islamic songs) in Urdu or English permissible with music?

**A.** With music the nasheeds become haraam.

**Q.** Is it permissible for sincere women to go to the Musjid for Salaat? The intention is only to perform their prayers. Some husbands will not allow their wives to attend the Musjid although they do allow them to go shopping in markets, shops, taking children to school, libraries, etc. Some Musjids have separate entrances for women.

**A.** The thinking of these types of husbands described by you is inexplicable. Nevertheless, it does not follow from their wrongs and errors that another wrong should also be committed. Rasulullah (sallallahu alayhi wasallam) said that the best Salaat of a woman is her Salaat in the remotest corner of her home, even better than her Salaat in Musjidun Nabawi in Madinah behind Rasulullah (sallallahu alayhi wasallam). It is not permissible for women to attend the Musjid for Salaat under normal circumstances.

**Q.** Is it permissible to use shampoos and soap which contain alcohol?

**A.** It is not permissible to use such shampoos. However, regarding soap, the Fuqaha (Jurists of Islam) have ruled that soap is permissible even if made from impure substances. On the basis of a Shar'i principle, soap is rendered permissible although taqwa (piety) still demands that even such soap should not be used. If you search, you will find soap made from only plant substances.

**Q.** It is said that it is permissible for Muslims to eat kosher meat or the Jews. Is this correct?

**A.** If the Jews are still slaughtering correctly, i.e. in conformity with their religious rites, then although the meat will be halaal, it will be Makrooh to consume it when Muslim-slaughtered meat is available. And, even when Muslim meat is not available, Taqwa demands abstinence. In this age some Jews do slaughter correctly. Not all kosher meat will be regarded as permissible. Even Muslims nowadays cannot be trusted due to the degeneration of Imaan and Akhlaq. Only after investigation has established that the slaughtering is done correctly will the meat be permissible. Everything which is described kosher by the modernist Jews is not necessarily halaal for Muslims.

**Q.** I have opened a shop in a town about 200 km from my hometown. When I arrive in this town I make a niyyat of staying for more than 15 days. I perform Salaat in full. If I travel from this town to another town about 50 km away, how should I perform Salaat if my niyyat is not to stay 15 days?

**A.** You have to perform full Salaat. At this town you will not be a musaafir. At the town of your business you are not a musaafir in view of your 15 day niyyat. You will become a musaafir only if you journey to a place 77 km or more from the town where your shop is.

**Q.** If a musaafir had not performed Isha Salaat, how should he make qadha of it after he has reached home? Does he have to make 2 or 4 raka'ts qadha?

**A.** Two raka'ts qadha for Isha have to be made. If Zuhr, Asr or Isha is missed on a journey and qadha of it is made at home, only two raka'ts should be performed.

**Q.** Is it compulsory for women to cover their faces in public? Some people argue that Nabi-e-Kareem (sallallahu alayhi wasallam) did not order women to cover their faces. Please support your claim with Qur'aan and Hadith.

**A.** It is compulsory for women to conceal their faces in public. If you are interested in the proofs of the Shariah, write to the Y.M.M.A., P.O. Box 18594, Actonville 1506, South Africa, for a copy of our book, QUR'AANIC HIJAAB. Send £1 for postage.

**Q.** Many women go for Hajj in women's groups. They have no mahram to accompany them. They do not see anything wrong in this practice.

**A.** When they see the punishment of Allah Ta'ala then they will see and fully understand the wrong of their practice. It is wrong because the Shariah says that it is haraam for a woman to travel even for Hajj without an uprighteous male mahram. Hajj is not compulsory on women if they do not have a male mahram to accompany them. When this is the Law of Allah Ta'ala, it is gross ignorance and flagrant transgression for them to go in a state in which the curse of Allah descends on them.

**Q.** A man separated himself from his wife for more than two years. Now he has returned. Is the marriage still valid? What period of separation annuls the nikah?

**A.** The nikah is valid. No matter how long the period of separation may be, the nikah remains valid. A mere separation regardless of the reason, does not affect the validity of the marriage.

**Q.** A kaafir court orders a man to pay maintenance to his divorced wife. Is it permissible for the woman to accept this maintenance?

**A.** It is haraam for her to accept it. The kaafir court's verdict is baatil and not valid in the Shariah. A divorced woman is entitled to maintenance only during the iddat which is three haidh (menses) periods or until delivery of the child if she happens to be pregnant. Furthermore, a divorced woman is entitled to this maintenance during her iddat only if she remains in the marital home. If she leaves the marital home of her own accord, she cannot claim maintenance for even the iddat period.

**Q.** Is it permissible for women to drink Zam Zam water during their haidh periods? Some people say that since Zam Zam is holy water, they should not drink it.

**A.** Their claim is baseless. Women may drink Zam Zam during their haidh.

**Q.** Is it permissible for women in their haidh to drink water on which verses of the Qur'aan are read and blown?

**A.** It is permissible.

**Q.** Is it allowed in the Shariah for unemployed Muslims in England to accept social security money from the government?



# QUESTIONS and ANSWERS

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A. Yes it is allowed. Whatever the British government gives Muslims can never compensate for the damage, torture, plunder, pillage and oppression it has inflicted on the lands of Islam and their people. That country has robbed the lands of Islam as well as all other countries over which she had exercised her power during the era of colonialism. She sucked these lands dry of all their wealth. Everything was destroyed by the colonial masters who still exercise their cultural influence over the slave-mentalities which were gifted to the inhabitants of the ruled territories. So whatever so-called "social security" England offers its Muslim citizens is too little.

**Q. What is the status of a Muslim who trims his beard and eats haraam meat in the public? Does he remain a Muslim?**

A. Yes he remains a Muslim as long as he does not denounce the Law of Islam pertaining to these acts he is flagrantly committing. He is a faasiq (vile sinner - shameless sinner).

**Q. Is it permissible to touch and stroke the head of a dog which is not one's watchdog or hunting-dog?**

A. It is not permissible to keep pet dogs. However, it is permissible to touch or stroke the head of a dog as long as one does not allow the dog to lick one. The saliva of a dog is najis (impure). Furthermore, one should not do this as a habitual practice. If it is done occasionally, it will be permissible.

**Q. If a Muslim makes laws or decisions in conflict with Islam, does he become a kaafir thereby?**

A. It is haraam to make a law or a decision in conflict with the Shariah. If the criminal who does so believes his action to be correct and lawful then he becomes a kaafir. If he knows and accepts that he is sinning, he remains a Muslim with extremely defective Imaan. Those who rule and make laws against the Law of the Qur'aan in the way in which governments in Muslim countries are doing, are kaafirs. The Qur'aan Majeed says about them:

"Those who do not rule (govern or make laws) according to what Allah has revealed, they are the kaafiroon."

**Q. When a female is in the state of ihraam is it more virtuous for her to abstain from wearing the niqaab (face veil) or to wear the "golf-cap" type niqaab which often touches the faces?**

A. Even during the state of ihraam it is necessary to conceal the face from strangers. This was the practice of Rasulullah's wives and the females of that time. It is better to wear the "golf-cap" type niqaab. The cloth will touch momentarily in a breeze. One has just to be alert. When this happens, a few dates, a bit of grain or a little money should be given in Sadaqah to the poor. Obviously during Salaat the "golf-cap" type niqaab cannot be worn. The face will have to be left open. Females should perform their Salaat in seclusion wherever they are staying. When they expose their faces, they will be in the privacy of their rooms. However, should it so happen that a woman happens to be in the Haram Shareef for Salaat, then she should seek refuge in the midst of the innumerable women who are not really bothered about purdah. In that crowd of women when she performs Salaat, she should

remove the niqaab if she is in the state of ihraam.

**Q. A person was not a practising Muslim for a number of years. After this person performed Hajj I was asked if the Hajj sufficed for all her Salaat and fasts which she had missed over the years?**

A. She has to make qadha of all her missed Faridh Salaat and Saum (fasts). The Hajj does not cancel out these obligations.

**Q. Are we allowed to perform Salaat wearing leather jackets and leather socks if we do not know from what type of animal the leather is?**

A. If the leather is from the pig, it will not be permissible to wear it at all. The prohibition is not restricted to Salaat. Many leather jackets are made from swine hide. It is necessary to enquire when buying such items. There is no difficulty to establish the type of material when purchasing it.

**Q. Is it allowed for women to dye their hair black only for the sake of beautifying themselves for their husbands?**

A. It is haraam to use black dye. It is not permissible to resort to haraam methods even to please one's husband.

**Q. What is the difference between kashf and ilhaam?**

A. Both these are inspirations which Allah Ta'ala casts into the hearts of his Auliya whenever He wishes. While in ilhaam precise information about the identity of a person is not inspired, this happens in kashf. There is more clarity in kashf than in ilhaam. However, if the kashf and ilhaam of a Wali in any way conflict with the Shariah, it will not be acceptable. Sometimes the Wali commits an error in its interpretation and sometimes there can happen nafsaani or shaitaani influence to blur the meaning. For these reasons the kashf and ilhaam of the Auliya are not Shar'i Proof.

**Q. Regarding the pig, what evidence is there in the Hadith for the prohibition of using the parts of its body excluding its flesh?**

A. The evidence is that from the time of Rasulullah (sallallahu alayhi wasallam) the pig has been regarded as najasul ain (impure in entirety). Since this has been the order of the Shariah which the Ummah has adhered to for the past fourteen centuries right from the inception of Islam, you need no further evidence. Do not allow the doubts of the shayaateen to contaminate your Imaan.

**Q. What is the fatwa regarding eating of snails?**

A. It is not permissible to eat snails.

**Q. Is it permissible to brush the teeth while fasting?**

A. It is Makrooh to use toothpaste, toothpowder and the like during fasting. A miswaak may be used even if it is a fresh twig. A cloth may also be used. If toothpaste is not applied, a brush may also be used. But, nothing is an adequate substitute for a miswaak.

**Q. When performing Salaat alone should the lips be moving when reciting Surah Faatihah and a Surah?**

A. It is incumbent to recite with lip

movement.

**Q. What is the meaning of Ta'zeer?**

A. Ta'zeer is a discretionary form of punishment. The Shariah allows the Qaadhi (Islamic judge) to mete out punishment according to his discretion. However, this latitude also has to be submitted to the guidelines of the Shariah and the examples of the Salf-e-Saaliheen. The other type of punishment in the Shariah is termed Hudood which refers to prescribed punishments defined in the Qur'aan and Hadith for specific forms of crimes, e.g. 100 lashes for fornication.

**Q. What is the Shariah's view regarding the eating of hotcross buns and Easter eggs?**

A. Since these are products related to the religious festival or practices of the kuffaar it is not permissible to eat, buy or sell these items.

**Q. Is it permissible to recite the Qur'aan laying down or at a 90° angle with the Qur'aan on one's lap?**

A. It is highly disrespectful to recite the Qur'aan Majeed in these positions. One should sit respectfully when making tilawat of the Qur'aan Shareef. The best position is the Tashahhud posture. One may also sit cross-legged.

**Q. Is it sinful to habitually omit the Sunnah acts of Salaat?**

A. Yes, it is sinful. Only people extremely defective of Imaan will adopt such a practice. A Muslim who is conscious of Allah Ta'ala will never become so brazen and flagrant in audacity to habitually omit the Sunnat acts without valid reason.

**Q. Are there any virtues for fasting on the 29th Zil Hajj and 1st Muharram?**

A. It is an act of great merit to fast on the last day and the first day of the Islamic year. One year of sins are forgiven for fasting on these two days.

**Q. In some Mosques after iftaar the left-over food is thrown away. In spite of the Imaams admonishing the people about this sinful practice, they ignore the admonition. How should one deal with such people?**

A. They should not be allowed to bring food into the Masjid. The Masjid is not a place for feasting and dishonouring the bounties of Allah Ta'ala in this haraam manner. Those who throw away food are accursed. They are displaying the shaitaani attribute of ingratitude. After eating and enjoying themselves on the Ni'mat of food they shamelessly and disgracefully behave like dogs. Rasulullah (sallallahu alayhi wasallam) commanded that even the plate should be thoroughly cleaned with the fingers and the fingers then licked. The plate then makes Dua-e-Maghfirat for such observers of the Sunnah. But these immoral squanderers shamelessly throw away food when millions of people are suffering the pangs of hunger. When Allah's athaab overtakes them, they will remember the food they had thrown away.

Ifraar is not feasting. The Sunnat way of Iftaar is to break the fast with a date or two. If no dates, just with some water. Then immediately engage in the Maghrib Salaat. The practice of feasting in the Masjid and eating a full meal before Maghrib



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is in conflict with the Sunnah. It is not permissible to inordinately delay Maghrib Salaat as has become the custom in many places due to the innovated practice of feasting at the time of iftaar.

**Q.** A woman wants to wear nikaab but is not sure if she will be able to sustain this practice. She fears that she may later abandon it. Should she wear nikaab?

**A.** Wearing nikaab in public is compulsory. She should banish the shaitaani thoughts from her mind and make dua for taufeeq and istiqamat (firmness). She should start wearing nikaab and just make dua for guidance.

**Q.** Is it permissible to attend weddings of relatives if the proceedings are filmed even if I am well-covered with only my face exposed? If I do not attend, animosity will develop among relatives. At the weddings loud music is also played.

**A.** As a Muslim your first concern should be the Pleasure and Displeasure of Allah Ta'ala, not the feelings of your relatives. It is haraam for you to attend such evil weddings on which the la'nat of Allah Ta'ala descends. If you are present, the Wrath of Allah can descend on you as well. It is not permissible to attend such evil weddings.

**Q.** We are a group of 10. We hold study circles every Sunday. We study Hadith books (translations) and the translation of the Qur'aan by Yusuf Ali. We have no scholar or Aalim with us. Please give us advice on this issue.

**A.** It is far superior that you remain at home to engage in Tilawat of the Qur'aan and reading authentic Islamic books authored by Ulama of the Ahlus Sunnah Wal Jama'ah. The translation and commentary of Yusuf Ali are defective. His commentary contains much kufr and baatil theories. It is not permissible to study his commentary. You are exposing your Imaan to the grave danger of kufr. The members of such study groups usually end up in deviation (dhalaal) without even realising it.

**Q.** In some Mosques the Qur'aan is recited with excessive speed. The Imaam mumbles and mutilates the Qiraa't. The musallis understand very little what is being recited. Please comment.

**A.** It is not permissible to recite in this manner. It is better that Taraaweeh is performed from Alam Tarakaifa than to recite in this unlawful manner.

**Q.** Some people furnish good reference about their relative or friend who proposes marriage for a girl. Although they are aware of the evil character or bad habits, e.g. drugs, of the boy, they conceal this to enable the boy to get a pious girl for a wife. After marriage the result is misery and disaster when all the filth in the boy surfaces. Is it permissible to resort to falsehood for the sake of getting a relative married?

**A.** It is haraam to commit such despicable deception. It is not permissible to ruin the life of a person (boy or girl) by concealing the true character from those who enquire. This is abuse of amanat - khiyaanat - which is a terrible crime in Islam. A man who gives false references should think of

his own daughter. How would he feel if his daughter was 'ensnared' into a marriage of misery as a result of false references given of the boy who had proposed marriage? Rasulullah (sallallahu alayhi wasallam) said:

"A true Mu'min is he who loves for a brother Muslim what he loves for himself."

**Q.** Is it allowed to perform Salaat on a mat on which snakes are printed?

**A.** It is not permissible to perform Salaat on such a mat nor on any mat with pictures of human beings or animals.

**Q.** Does a woman have the right of demanding khulah from her husband who is oppressing her?

**A.** We don't think you understand the meaning of khulah. Khulah is a mutual agreement between husband and wife in which the wife buys her freedom by tendering a sum of money or any material commodity, e.g. the woman says to her husband: "In exchange of R1000 give me talaq. If the husband agrees to issue talaq, the wife has to incumbently pay him the amount she has offered. She will then gain her freedom in lieu of the amount she has given him. The validity of khulah requires the agreement of the spouse whereas Talaq or divorce is the unilateral act of the husband. If a man refuses to fulfil the rights of the wife as envisaged by the Nikah contract, the nikah can be annulled by the Ulama or a Committee of Elders of the community acting in consultation with the Ulama. The wife in such a case should apply to the local Ulama to investigate her case if she wants to opt out of the marriage.

## IKHLAAS

Ikhlaas is to acknowledge with the heart whatever you are proclaiming with your tongue. (Hadhrat Ya'qub Susi)

**Q.** Which things in a halaal animal are haraam to eat?

**A.** There are seven things which are haraam in an animal. These are blood, testicles, the male organ, the female organ, glands, the bladder and the gall-bladder.

**Q.** If one has taken a qasam (oath) to do an unlawful act, what should one do?

**A.** The oath should be compulsorily violated and kaffarah (the penalty) of the oath discharged. The Kaffarah for a violated qasam is to fast three consecutive days, i.e. three days in a row.

**Q.** Can a husband give his own Zakaat to his wife who does not own the nisaab value?

**A.** This is not permissible. His Zakaat will not be discharged.

**Q.** Many a time in the Masjid when the Iqaamat is being recited some musallis are still engaged in Sunnat Salaat. The only way to get into the saff is to cross in front of these musallis. What should one do in such a situation?

**A.** Cross in front of the musallis. In this situation it is permissible.

**Q.** Quraani was compulsory on me. I

"Don't search for rank and do not regard anyone your inferior."

failed to fulfil this obligation. What compensation do I have to offer?

**A.** In addition to taubah (repentance) you have to give the amount of a sheep/goat in Sadqah to the poor.

## JAHANNUM AND JANNAT

A home in which the husband-wife relationship is degenerate is like a Jahannum. Others make a mockery of them and life becomes a calamity for the spouses. In contrast, a house in which there exists a relationship of love and understanding between the spouses, is like a royal palace even if it is a home of poverty. In fact, it is a Jannat. (Hakimul Ummat Maulana Ashraf Ali Thaanvi)

**Q.** Some people believe that the second Islamic month (Safar) is a month of ill-luck. Is there any truth in this?

**A.** This is a baseless and a superstitious belief of the mushrikeen.

**Q.** The baby's hair has to be removed on the seventh day. Will it suffice to remove the hair with a clippers or is it necessary to shave the hair?

**A.** It is necessary to shave the baby's hair.

**Q.** When naming the baby on the 7th day are there any special rites of the Sunnah to be done?

**A.** There is no ceremony or any other rituals for naming the baby. The baby shall simply be called by the name chosen for him/her. The customs prevalent on this occasion are baseless and in conflict with the Sunnah.

## DOUBTFUL

'He who abstains from the doubtful things has saved his Deen.' (Hadith)

**Q.** Can I specify in my will that the house in which we are living should remain with my wife until she is alive? After her death it should be divided among my children according to the Shariah.

**A.** It is not permissible to do so. Surely her children will not eject her from the house? Why should you fear about a matter over which you have neither right nor control? It is the obligatory duty of the children to care for their mother. She is entitled to only her Shar'i share of inheritance.

**Q.** A man directed that he should be buried in a particular qabrastaan which is where most of his relatives are buried. Is it incumbent to bury him in that particular qabrastaan?

**A.** It is not incumbent to bury him there. He may be buried in the nearest qabrastaan.

**Q.** A person pawns an item in lieu of a sum of money loaned to him? Is it permissible to use the item with the consent of the owner?

**A.** Even with the consent of the owner it is not permissible to make use or derive any benefit from the item.

**Q.** A property was occupied without the consent of the owner. After having the unlawful occupant evicted, can the owner claim what is termed occupational rent? If yes, how is this to be determined?

**A.** Such "rent" is not permissible. The concept of occupational rent is not accepted by the Shariah.



# QUESTIONS and ANSWERS

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**Q. Why is Khatm-e-Khwaajgaan not permissible?**

**A.** Ask those who say that it is not permissible.

**Q. If a person who has just made ghusl performs Salaat without wudhu, is the Salaat valid?**

**A.** The ghusl takes the place of wudhu. His Salaat is valid. Many people believe that after ghusl it is necessary to take wudhu. This is erroneous. It is Sunnat to take wudhu before ghusl. However, even if wudhu is not taken, Salaat will be valid.

**Q. What is the ruling regarding wudhu after ghusl?**

**A.** Wudhu after ghusl is not permissible. Wudhu will be permissible only if at least two raka'ts were performed after the ghusl or an act which breaks wudhu occurred.

**Q. Some people say that it is not permissible to visit a woman who has given birth until 40 days have not passed. Is this correct?**

**A.** This belief is baseless. There is nothing wrong with visiting her at any time.

**Q. Many Muslim shops are keeping lottery machines. A fee is paid in the hope of winning. Is it permissible to keep such machines?**

**A.** It is haraam to aid evil in any way whatsoever. Lotteries are gambling which is haraam. The gain the shopowner receives for keeping these machines is haraam.

**Q. Is there any thing wrong if wudhu and ghusl are made with Zam Zam water?**

**A.** Zam Zam water is sacred water. It should not be unnecessarily used to make wudhu and ghusl. Similarly it should not be used for istinja purposes. Some people who had used Zam Zam water for istinja had developed the disease of piles.

**Q. If a man makes masah on his wig during wudhu, will the wudhu be valid?**

**A.** Wudhu is not valid. It is also not permissible to wear a wig.

**Q. I have a television. I acknowledge that it is sinful to watch television. Does viewing television break wudhu?**

**A.** Viewing television is haraam. However wudhu remains valid. It is Mustahab to renew wudhu after having committed a sin.

**While making wudhu if someone enters and makes Salaam, should one answer?**

**A.** Yes, one should answer the Salaam.

**Q. Does ghusl become incumbent if the hairs below the navel are removed?**

**A.** No, ghusl is not incumbent.

**Q. Is it permissible to shave off the hairs from the chest?**

**A.** Yes, it is permissible.

**Q. Is it true that if a woman does not cover her head every hair curses her?** **A.** It is haraam for a Muslim woman to leave her hair uncovered in public or wherever ghair mahram males or non-Muslim women are. She has to compulsorily conceal her hair from all such people. While the curse of Allah and the Malaikah descends on a woman who violates this prohibition, we have not seen any narration regarding the curses invoked by the hairs. But, if they do, it is not surprising.

**Q. There are different procedures for inducing pregnancy in infertile women. One such method is called IUI (Intra-Uterine Insemination). In this method the sperm of the husband is artificially introduced into the womb of his wife where fertilization takes place..**

The other method is called IVF (In-Vitro Fertilization). In this technique the husband's sperm and the wife's egg are fertilized externally. Later the embryo is implanted into the womb of the wife.

In the IVF method the likelihood is that not all the fertilized eggs will be introduced into the woman. The couple is therefore left with two options: (1) The excess embryos will be discarded. (2) The embryos will be frozen for future use. This gives rise to the following questions:

(a) Is a fertilized egg a child?

(b) Will its destruction be abortion?

(c) Are these methods of pregnancy permissible?

**A.** The first question is: How is the husband's sperm acquired? If its acquisition is by a haraam act such as masturbation, obviously it will not be permissible. There is no compulsion here for the commission of a haraam act. Creation is by only the Command of Allah Ta'ala. If Allah Ta'ala has willed or decreed a child for a couple, that child will appear on this earth even if all mankind and jinnkind combine to prevent its arrival. If Allah Ta'ala has not decreed the creation of a child, the combined forces and technologies of all the scientists will never be able to bring about the birth of a child. It is therefore not permissible to commit a haraam act in an attempt to become pregnant in the same way as it is not permissible to commit haraam for earning livelihood.

Secondly, even if we assume that the sperm is acquired lawfully by some scientific technique, then too these procedures will not be permissible under existing conditions. The storage of the sperms, eggs and fertilized embryos is in the control of kuffaar, fussaag and fujjaar medical practitioners. Their word and assurance cannot be accepted in the Shariah. In the past there have been cases where doctors have perpetrated considerable abuse in this regard. The sperms of other men were introduced into a woman, the couple labouring under the impression that the husband's sperms were used. Under these conditions, these procedures are not permissible.

The fertilized egg is not a child. Even the foetus in the woman's womb is not a child before 120 days. Only when the rooh (soul) enters on the 120th day will the foetus be a living human being (insaan). It is for this reason that abortion after 120 days is haraam regardless of circumstances and irrespective of whose life is in danger. Murder is not halaal because of the imagined fears to the mother's or child's life, which doctors express.

This does not mean that abortion before 120 days is permissible. Before entry of the Rooh abortion is also

haraam, but will be permissible for a valid reason, e.g. the health of the woman or her life is threatened.

The embryos may not be discarded as waste. As part of the human body, these should be buried just as hair and nails or any other human parts are buried.

**Q. Another issue related to the methods of artificial insemination is the practice known as multi-fetal reduction. In this practice one or more of the embryos are terminated or destroyed after implantation. This situation can develop when a woman is fertilized with more than one embryo. Due to the risk for the woman, termination of the embryos is considered necessary. Is this permissible?**

**A.** This is not permissible. Just as it is not permissible to abort/terminate/destroy one embryo so too will the law be for the other embryos. Even though the embryo before 120 days is not a living human being, abortion still remains haraam.

**Q. It is quite understandable that in Islam there is no place for surrogate motherhood. This we understand is haraam. But what is the Shariah's view if in practice a woman has become a surrogate mother? Who is the real parent of the child? Does the couple for whom the surrogate mother bore the child become the parents of the child? What about inheritance for the child? Will the child be legitimate or illegitimate? What if the surrogate mother is an unmarried woman or a married woman? If she is married, will her husband have any right of the child?**

**A.** In surrogacy the semen of a man is introduced in another woman. There is no question on the evil and prohibition of this shaitaani technique. If the surrogate "mother" is unmarried, the resultant child will be illegitimate. The couple whose embryo was implanted in the woman has absolutely no rights over the child. In terms of the Shariah, they are never the parents. They have no relationship whatsoever with the child. Any agreement made with the woman is baatil (baseless and of no substance).

If the surrogate woman is married, the child will be her husband's. It will be legitimate and inherit from both the mother and her husband. A child born to a married woman is always legitimate in the Shariah even if the woman has conceived by way of infidelity.

**Q. It is our belief that Nabi Isaa (alayhis salaam) will again appear on earth to complete his mission. Will he appear as a fully grown man or will he be born again?**

**A.** Hadhrat Isaa (alayhis salaam) will appear as a fully grown man at the same age at which he was when he was raised bodily, physically and alive into the heavens, viz. 33 years old. He will descend in a group of Malaikah (Angels) in Damascus. The Malaikah will leave him on the eastern minaret of the Jaami-ah Musjid.

**Q. Is it permitted to keep the Qur'aan Shareef in the bedroom where wife and husband sleep?**

**A.** It is permissible. It should be kept on a high place.

**Q. Is loud thikr permissible in the Musjid?**

**A.** It is not permissible.



# "ISLAMIC" SCHOOLS

Q. The Muslim community in England is faced up with an extremely grave problem. The culture of the West is threatening to eliminate the Imaan of the new generation of Muslim youth. To a large scale the character of the Muslim youth has been eroded. At the present rate of degeneration even the very Imaan of our youth is at stake.

The main threat comes from the kufr system of secular education which has been compulsorily imposed on all children, Muslim and non-Muslim. According to the law of the country all children have to compulsorily attend secular school until the age of sixteen years. The total onslaught against the character and Imaan of our children is in this arena - the schools of the kuffar.

Many concerned Ulama and elders have come up with the idea of Islamic schools to counter the evil of the kuffaar secular schools. The rationale is that at least in the Islamic schools run by Muslims the Imaan and the morals of our children will be protected. The mixture with kuffaar elements will be done away.

While the Ulama here agree that secular schools are not for girls, nevertheless, we are faced with a real problem in which the lesser of the evils is to establish Islamic secular schools for girls as well. In the absence of such schools, our girls will be compelled to attend the kuffaar secular schools with all their evil consequences. In these circumstances how does the Muslim Ulama of South Africa view the establishment of Islamic secular schools for girls?

## OUR ANSWER

Our stand on this issue is well-known. Schools are not for girls. The Shariah is uncompromising on the issue of Hijaab, the primary degree of which is seclusion in the home environment.

The question of the adoption of the lesser evil applies when there is a real need and absolutely no other alternative but to adopt the lesser evil. If your Ulama are convinced that there is no alternative, then according to the Shariah this lesser evil could be availed of. But all other avenues should firstly be explored before choosing the lesser evil and sin.

## SOME NASEEHAT

The establishment of secular schools for girls in the guise of "Islamic" schools is not to be treated lightly. In some places, for example here in South Africa, the designation "Islamic schools" is simply a subterfuge. While there are sincere people really concerned with the problems the community is facing in this regard, others have their own nafsani agenda. They are modernists who have extremely little relationship at heart with the Deen. Worldly motives have spurred them to spawn such schools which they have dubbed "Islamic schools" when in reality there is nothing Islamic about them. The name "Islamic" is chosen to lure children from such homes which have Deeni inclinations albeit not as strong as their dunya (worldly) relationship. Such parents, due to their gullibility are quickly ensnared and convinced that their children will emerge paragons of virtue along with secular

qualifications. But they dwell in a grave illusion. In some so-called "Islamic" schools in South Africa (in fact in almost all), secularism and liberalism predominate. In attitude and deeds there is hardly any difference between these schools and kuffaar schools. Every haraam activity of kuffaar schools is adopted as a necessary ingredient of the curriculum.

## SOME EVILS

Among the evils of these so-called "Islamic" schools, which are creeping in, are school pregnancies (zina relationships), rowdyism, abandonment of Purdah, Muslim schools participating in kuffaar sport together with kuffaar-Muslim teams playing against kuffaar teams - school boys performing on the school premises nikahs without the knowledge of their parents. A boy simply marries off a girl to another boy. Use of television, disrespect, and in fact all the evils rampant in kuffaar secular schools are becoming the norm in these "Islamic" schools.

## A GRAVER EVIL

An exceptionally grave development, is that shaitaan is making 'proper' use of these schools to dig at the foundations of Islam. The Deeni system of elementary education - the old Maktab system - is being displaced. Since the name "Islamic" has been illegitimately acquired, the administrators of these schools have become sufficiently brazen to deceive the community and trick unsuspecting, ignorant and uncaring Muslims into the belief that there is no longer a need for Maktab. People have been led to believe that these schools are a better substitute for the Maktab system which the pious predecessors of Islam had established. For the sake of worldly education, dunya-loving parents whose lives are squandered in the pursuit of wealth believe the false promises and arguments of those who have been either intentionally or unintentionally caught up in the shaitaani conspiracy to destroy Islam by chopping at the very roots of the Deen. Elimination of Maktab Ta'leem leads to the elimination of Islam. This has happened in many countries.

## A LAST RESORT

The establishment of secular schools for Muslim girls should be a very last resort. Only when there is absolutely no way of keeping them within the homes. They may not remain in the homes either on account of the kuffaar law forcing them into the schools or because parents themselves have become lewd and immoral and have no care for the Deen. Purdah has vanished.

If the elders and the Ulama of your community in England were really and truly concerned with Hijaab and the Akhlaaq of the youth, they should have explored every possibility to prevent compulsory kufr education for Muslim girls. There should have been dialogue with the government, some forms of protest, etc. in an endeavour to gain exemption from compulsory kufr education for Muslim girls on the grounds of Purdah and Deeni Ta'leem. Did your Ulama and other Deeni elders make any such effort?

Generally worldly considerations are of prime importance. The Deen is assigned

a secondary role. Effort for the preservation and upkeep of its laws and institutions are therefore not accorded as much importance as people do for worldly education and other mundane pursuits. More effort and concern are shown to even haraam kuffaar sports than to Deeni Ta'leem of our children.

## COMPULSORY EDUCATION

Compulsory secular education is not a peculiarity of only Britain. It is so in the U.S.A., in other western countries and in some other kuffaar lands as well. Those Muslims who are really concerned with the Imaan and Akhlaaq of their children do manage to find ways of circumventing the law by the fadhl of Allah Ta'ala. But there should be true concern for the Deen. If people develop Taqwa and begin to understand the shortness of this life, the difficulties of Maut, of Barzakh, of Qiyaamah and the ultimate success and happiness of Jannah, this dunya with whatever it has to offer will not seem so alluring as it appears to us now.

## THE REALITY

It is necessary to be honest with ourselves and face the reality. You will agree that almost all Muslims who have settled in England are there for pericuniary motives. The search for money has brought them to that country. The Deen was not their motivation. Since their aim in life was and is wealth, the Deen will necessarily be assigned a backrole or even abandoned if it comes into conflict with their worldly pursuits. Most modernized and ignorant parents simply desire their daughters to be "educated", hence all the efforts for "Islamic" schools catering for secularism. Did they ever accord the same importance to Deeni Ta'leem as they are showing to secular education? Never!

The Ulama and the elders of your community should consult their conscience and remember that they will be answerable to Allah Ta'ala. They should understand their responsibility and their accountability and act as they deem best in the interests of their community. May Allah Ta'ala guide and protect this Ummah which has fallen into deviation - far, very far from Seeraatul Mustaqeem and the Sunnah of Rasulullah (sallallahu alayhi wasallam).

## THE BEST THING

In answer to a question posed by Rasulullah (sallallahu alayhi wasallam), his noble daughter, Hadhrat Faatimah (radhiyallahu anha) said:

"The best thing for women is that they should never look at men nor the men look at them."

This answer pleased Nabi-e-Kareem (sallallahu alayhi wasallam) so much that he exclaimed in delight:

"Faatimah is part of my flesh."

## AURAH

"Woman is aurah (one who must be concealed). When she emerges (from the home) shaitaan lies in ambush for her."

(Hadith)



## THE TALIBAAN AND KUFFAAR SPORT

**Khalid Hussain points out the hazards Pakistan could face in international circles for extending sporting support to Afghanistan**

Mullah Abdul Shakoor wants his country to be accepted back in the international sports community. The president of the Afghanistan Olympic Association has launched a campaign to get his association the membership of the international Olympic Committee (IOC) so that Afghan athletes can compete in the international events. The bid is backed by the ruling Taleban regime and an official request has been made to the Pakistan Olympic Association (POA) to take up this case with top bosses of the IOC. A similar move has also been made by the Afghans, asking the Pakistan Cricket Board (PCB) to help get their country get an affiliation from the International Cricket Council (ICC) (27<sup>th</sup> Feb. 'The News' Pakistan.)

How shall we reconcile this desire and attitude of the Talibaaan? The most disturbing elements in the Islamically conservative Talibaaan government of Afghanistan are the craving for United Nations/American recognition re-admission to kuffaar/Mushrik sporting organisations of the world.

While some may present seemingly viable political arguments for the Talibaaan's desire for admission to the Organisation of Kuffaar countries known as UN, what rational argument is there for the ardent desire of a conservative Muslim government supposedly following Qur'aanic law rigidly and introducing the Sunnah in daily life, for admission into kuffaar sporting bodies with which are associated numerous acts of haram, kufr and shirk?

### OLYMPIC GAMES

It is difficult to believe that the Talibaaan are not aware of the kufr, shirk, fisq and fujoor on which these shaitaani Olympic Games are based and which are displayed by the mobs of kuffaar sportsmen and sportswomen. How is it possible for Deeni Personnel who smash television sets, destroy musical cassettes, enforce strict Hijaab, mete out Shar'i Hudood and proclaim Shar'i rule, to desire association with organisations and people of kufr sport?

These sporting kuffaar with their games indulge in sexual promiscuity, sexual immorality, nudity, music, drugs, liquor, kufr and shirk rituals, etc., etc.. May Allah Ta'ala have mercy on the Talibaaan. The hopes which People of the Sunnah had on the Talibaaan are fading.

The Ummah should make dua for Islamic sanity to prevail among the Talibaaan. When the Shariah is compromised for worldly considerations, Divine Aid will be lifted. The Qur'aan Majeed says in this regard:

"O People of Imaan! If Allah aids you, there is none to overpower you. And if He withdraws His aid from you, then who can aid you after this?"

Rasulullah (sallallahu alayhi wasallam) commenting on Divine Aid, said:

"He who searches for the pleasure of Allah and (in this pursuit he) courts the displeasure of people, Allah suffices for him. And, he who searches for the pleasure of people (and in this pursuit) displeases Allah, Allah casts him to the people."

Neither can the Vulture, America nor the United Nations solve the problems of Afghanistan. The Road is only Islam.

## THE PURSUITS OF THE MU'MIN

Hadhrat Abu Sulaimaan Daara-ee (rahmatullah alayh) outlining the pursuits of the Mu'min said:

"The heart of the Mu'min becomes radiant with the Thikr of Allah Ta'ala. This Thikr is his nourishment. In the love of Allah he attains peace and contentment. He is then at peace with all creation.

His dealings with Allah are his trade. In all acts and transactions with others, Allah's Pleasure is in his mind. His shop is the Musjid. Ibaadat is his profession. He is thus found perpetually in his shop engaging in his profession.

The Qur'aan is his capital. He builds on this capital by means of abundant tilaawat and following its teachings.

The world is his farmland. He sows the seeds of his success and happiness of the Aakhirah. The Aakhirah is his time of harvest. The crop of rewards and success is reaped in the Aakhirah. The thawaab Allah will give him is the fruit of his labour and perseverance here on earth.

## SABR

Explaining the Islamic concept of Sabr (Patience), Hadhrat Abu Sulaimaan (rahmatullah alayh) said: that there are two kinds of Sabr.

(1) To adopt Sabr with regard to developments which you do not desire. Difficulties, hardships, grief, sorrows, trials and tribulations are not desired by anyone. But, when they afflict the Mu'min, he adopts Sabr.

(2) Sabr with regard to things he desires. The nafs searches for these acts and deeds and urges man to acquire them. But Allah Ta'ala has prohibited you from their acquisition. These are the prohibitions of Allah Ta'ala. The Mu'min restrains his nafs, adopts Sabr and refrains from violations.

## HALAAL AND TAYYIB

Consuming halaal and tayyib (wholesome) food is of utmost importance for the development of roohaaniyat (spiritual glitter of the heart). A man who is not meticulous in this regard will never achieve roohaaniyat even if he engages in abundant Nawaafil acts of ibaadat and Thikr.

In addition to the food being halaal, it must be pure (tayyib), free of even physical contamination. It should not be doubtful in its permissibility nor should the means of acquisition be doubtful. Taqwa is slowed down by even unclean hands handling food. For this reason, one should endeavour to refrain from eating foods prepared in public places.

The principle of Qillatut Ta'aam (Reduction of food) really benefits only those who make sure that their food is halaal and tayyib. No matter how little a man may eat, no matter how abundantly he may fast, if his food is not tayyib or it is doubtful or haraam, never will he gain roohaaniyat.

The Qur'aan repeatedly instructs the Ambiya to consume Halaal, Tayyib food and then practise righteous deeds. There is a strong relationship between halaal/tayyib food and A'maal-e-Salihah.

## THE BLINDEST FOLLOWING IS THE TAQLEED OF SALAFIS

People who follow their desires and opinions in conflict with the Shariah are described in the Qur'aan Hakeem as the followers of hawaa (lowly or nafsani prompting). Such people while attempting to advertise themselves as intellectuals of independent reasoning, are actually the blindest followers. They follow their desires. They abandon a superior form of following (Taqlaad of the Salf-e-Saaliheen) for the sake of the taqlaad of their nafs. They suffer from the malady of oblique vision which makes them worse than blind people.

### TAQLEED

Those who criticize the illustrious Imaams of the Four Math-habs of the Sunnah and renounce the Islamic concept of Taqlaad, have placed around their necks the taqlaad of their nafs. They labour in self-deception without even understanding their deviation. They pretend to create the impression that they are men of profound knowledge, hence they have no need for following the Aimmah-e-Mujtahideen such as Imaam Abu Hanifah, Imaam Maalik, etc.. They dupe ignorant people into believing that they possess the capability of interpreting Qur'aan and Hadith and to deduct the masaa-il of the Shariah by their self-study. But their following (taqlaad) is of the worst kind. They have rejected to follow those authorities who acquired their knowledge from Sahaabah and from the Students of the Sahaabah. Then they feel proud to announce their taqlaad of Ibn Taimiyyah or Ibn Qayyim who appeared centuries after the illustrious Aimmah-e-Mujtahideen. While they claim to be 'mujtahids' capable of interpreting and understanding the Qur'aan and Hadith, they make taqlaad of Ibn Taimiyyah. He is the limit of their 'knowledge'. They have no further source of knowledge. Whatever interpretation Ibn Taimiyyah presents, that is blindly and stupidly accepted by the ghair muqallideen who dub themselves 'Salafis'. But they have no relationship with the noble Salf-e-Saaliheen. Ibn Taimiyyah was not among the noble Salf. The title is therefore a great misnomer for those who have adopted blind following of the nafs.

### IBN TAIMIYYAH

The beginning and ending of the 'knowledge' Salafis ascribe to themselves is Ibn Taimiyyah who appeared on the Islamic horizon seven centuries after Rasulullah (sallallahu alayhi wasallam) and five centuries after Imaam Bukhaari (rahmatullah alayh). Many, if not all, Salafis glean their interpretations of Hadith from the writings of Ibn Taimiyyah and audaciously and deceptively send the message across that their views are the product of their study of Qur'aan and Hadith.

While they denounce the Taqlaad -superior Taqlaad -of the Salf-e-Saaliheen, they readily embrace the taqlaad of Ibn Taimiyyah. Worse than this, they have appointed for themselves as Imaam, al-Albaani who holds no rank in the Knowledge of the Shariah. Al-Albaani is a man of the present century. He died just the other day. We personally have heard Salafis referring to the



## KOSOVO'S MASJIDS

A Muslim magazine reporting on the destruction wrought by the Serbs, ask s: "Who will rebuild Kosova's Masjids?". It further reports:

"The Serbian onslaught in Kosova has drastically altered the regional landscape. Within a matter of months, one third of the masjids were destroyed. Six hundred settlements were subjected to attacks. Half the homes were looted and burned while many other Islamic and culturally significant buildings were shelled." (The report is reproduced here).

While we and all Muslims are grieved and pained at the plight of our bretheren in Kosova, the truth has to be stated. If the truth is not accepted, no remedial measures will avail and there will be no one on earth to rebuild the Musajid -in fact rebuild the destroyed Imaan of a whole nation.

### THE TRUTH

We and all Muslims condemn the atrocities of the Serbs and of the kuffaar in general. The emotional demand of our Imaan constrains us to voice ourselves in support of our brutalized brothers and sisters wherever they may be and whatever the circumstances and causes leading to their plight may be. Allah Ta'ala is the Sole Judge Who will judge His servants. But, this does not mean that we should remain silent and desist from pin-pointing the causes of the disasters which have engulfed not only the Kosovo Muslims, Many Muslim communities all over the world are being apprehended in a spiral of horrendous miseries perpetrated by the kuffaar. Why are all these calamities descending on Muslims who at one stage were the masters and rulers of the world?

Answering this question, Rasulullah (sallallahu alayhi wasallam) warned that his Ummah will be at its weakest when they will be as numerous as the bubbles on the ocean. He further attributed the fal of Muslims to two spiritual diseases:

(1) Love for this world. (2) Fear for death. The first disease spawns the second one.

### THE MUSAAJID

Answering the abovementioned question of the Muslim magazine, Rasulullah (sallallahu alayhi wasallam) said that when Muslims abandon the Musajid, these sacred institutions invoke the Curse of Allah Ta'ala on the community. The Musajid pray to Allah Ta'ala to destroy the Muslim community in its vicinity which has destroyed it. By neglecting and abandoning the Jamaat Salaat in the Musjid, Muslims have destroyed the Musajid. The Musajid in Bosnia and Kosovo had been abandoned by Muslims, hence Allah Ta'ala has assigned the custody and the destruction of the Musjids to the Serb savages and barbarians.

Muslims cannot expect the kuffaar UN and America to show sympathy for the Ummah. It is superfluous and futile to waste time and energy to direct our wrath and our criticism against these enemies of Islam. Muslims have become the main enemies of Islam and the Ummah. Our corrupt beliefs and degenerate deeds bear abundant testimony to the betrayal of Islam by Muslims.

## WHO WILL REBUILD KOSOVA'S MASJIDS?

**ONE THIRD OF THE MASJIDS ARE DESTROYED. THIRTY IMAAMS WERE KILLED WHILE ANOTHER 10 IMAAMS ARE STILL IN SERBIAN PRISONS.**

The Serbian onslaught in Kosova has drastically altered the regional landscape. Within a matter of months, one third of the Masjids were destroyed. Six hundred settlements were subjected to attacks. Half the homes were, looted and burned while many other Islamic and culturally significant buildings were shelled.

Throughout the carnage in Kosova, the media paid scant attention on the wholesale destruction of Muslim heritage sites. The same thing happened in Bosnia, where Serbian aggression destroyed or damaged 900 Masjids, and cultural landmarks such as the National library in Sarajevo. Were it not for the heroic efforts of a few individuals, little outside of the region would have understood the significance of this violence.

Compare this to the international outcry last summer when several churches were regrettably destroyed in a spate of retaliatory attacks by angry Kosovar refugees. Ignored in these new reports was the earlier destruction of 205 Masjids and the murder of thirty Imaams. Even where mention is made, the underlying subtext is that the Serbs are not the only aggressors and that each side is equally responsible for manufacturing violence in the region.

The question remains what is to be done now? How do we in North America play a role in supporting our Kosovar brothers and sisters?

The Albanian Islamic Cultural Centre in partnership with the Kosova Task Force, USA are working towards rebuilding the Masjids of Kosova. The Sister-Masjid project was established in order to achieve this goal. The idea is to reestablish these Masjids not just as places for prayer but as centers where people can receive support in reconstructing their lives. A variety of community services will be made available to members based on needs expressed. Already, the Islamic Community of Kosova, the official authority responsible for all Islamic institutions, has expressed support for the project. In working with the communities in Kosova and allowing them to determine how best to address their needs, it is hoped that the wounds will heal and the seeds for a vibrant society will be sown.

It must be remembered that for almost half a century, between 1945 and 1989, Kosova was a strict communist society. Freedom of religion, democratic processes and the rule of law were all alien concepts. Even neighbouring Albania, whom Kosovars regard as their mother country, adopted atheism as its official state policy - the only country to do so in the world.

During this period, the role of Islamic institutions symbolized by Madrassas and Masjids were

suppressed. Education was completely secularized. Religious instruction was outlawed. Imaams and people of religious knowledge were imprisoned. Imaams appointed by the state found themselves severely circumscribed in their work. While the desire to be accepted by Europe led many among the educated to promote the Albanian identity to the exclusion of the Muslim one.

The collapse of Yugoslavia in 1989 did not change matters. Kosova was forced under marital law and governed by Belgrade. The interests of the Serb minority were exclusively promoted with Albanians subjected to apartheid-like discrimination. Existing political, economic and education institutions disintegrated leading Albanians to vote for independence in 1991 and fight for emancipation. The struggle culminated with outright aggression unleashed by the Serbs in the spring of 1998 and continued until the June 1999 withdrawal.

This cumulative experience has left many Albanians wary of claiming both their Albanian and Muslim identity. Some continue to identify with the Albanian identity, despite being seen as Muslim by Serbs. But inroads are being made. As the Bosnians slowly came to terms with their European-Muslim identity, so are the Albanians. The Islamic Community of Kosova, within the last year, has instituted at its own expense religious instruction in schools across Kosova. Madrassas are also being expanded to include disciplines other than religious studies.

The time is ripe to revive the role of religious institutions in Kosova. The Sister-Masjid Project seeks to support such efforts while recognizing the fight of Kosovars to set their own priorities. The American Muslim community has been generous in supporting Kosovars during the height of the crisis. We need to sustain these efforts, for the question of Kosova is still not resolved. The Serb-NATO peace deal is no peace deal at all. Kosovars were completely kept out of discussions. Their overwhelming vote for independence in 1991 was disregarded. If anything, the agreement is a sure recipe for continued violence in Kosova.

Meanwhile, the recent release of a UN report in which the UN finally accepted responsibility for failing to prevent the massacre of 8,000 Bosnian Muslims in the UN-protected enclave of Srebrenica in 1995, should give Kosovars little faith in the ability of the UN or NATO to protect them. Indeed, continued pressure on policy-makers for a just political settlement in Kosova is imperative.

The lack of a political solution in Kosova, makes it all the more important for the Kosovar Muslims to rebuild strong communities. Many Muslim organizations may be busy providing relief support, but few are working towards building the capacities of institutions needed for an independent Kosova. Masjids have the potential of playing a pivotal role in this area. But without the generous support of Muslims to rebuild and transform Masjids as nodes of community support, they will again be a marginalized force in Kosovar society.

### HAPPINESS

"The happiness of the world distances the heart of man from the happiness and pleasure of Allah."

(Hadhrat Uthmaan Hiyari)



FROM PAGE 7

## THE BLINDEST FOLLOWING IS THE TAQLEED OF THE SALAFIS

'fatwas' of their Imaam, Al-Albaani. So while they brazenly reject Taqleed, they adopt the Taqleed of juniors and non-entities. While they denounce the Taqleed of the Students of the Sahaabah and the Students (the Salf-e-Saaliheen), they embrace the taqleed of those who have no comparison in rank and status to the Salf-e-Saaliheen.

### KHAIRUL QUROON

All Muslims know that Rasulullah (sallallahu alayhi wasallam) described three ages as the Khairul Quroon (Noblest Ages). These are the eras attached to the era of Rasulullah (sallallahu alayhi wasallam). These were the ages of the Aimmah-e-Mujtahideen, Fuqaha, Muhadditheen, Mufasssireen and all the great Souls of Islam. These are the ages of the Sahaabah, Taabieen and Tabe Taabieen. The illustrious authorities of these ages are termed the Salf-e-Saaliheen.

The degree of spiritual blindness of the So-called Salafis can now be gauged. What Islamic rationale requires a man to reject and denounce the Taqleed of the Salf-e-Saaliheen and substitute it with the miserable taqleed of non-entities? How can Muslims of intelligence reject the Taqleed of the Aimmah of the epoch of Khairul Quroon and adopt the taqleed of men who appeared seven centuries and fourteen centuries after Rasulullah (sallallahu alayhi wasallam)? Their tareeqah is pure and blind taqleed of a couple of persons who appeared many centuries after the Salf-e-Saaliheen.

### THE SUNNAH?

Although they claim to be following the Qur'aan and Sunnah, the Salafis blindly follow Ibn Taimiyyah, and that too as Al-Albaani interpreted Ibn Taimiyyah's writings and opinions. Since they lay claim to be obtaining their rules directly from the Hadith, they lack the courage to state that they are following the Sunnah in the way Ibn Taimiyyah has understood it. In fact, few of them have access to the works of Ibn Taimiyyah. They simply and blindly follow Al-Albaani and others whom they have appointed their Imaams. Never do they admit their blind taqleed of Ibn Taimiyyah and Al-Albaani, yet they are vociferous in their denunciation of the Islamic Taqleed of the Aimmah-e-Mujtahideen of the era of the true Salf.

### THE MUHADDITHEEN

The Salafis are quick to cite Imaam Bukhaari (rahmatullah alayh) and the other Muhadditheen as evidence for their opinions which they gleaned from the writings of Ibn Taimiyyah. While they cite Imaam Bukhaari (rahmatullah alayh), they follow the interpretation of the Hadith offered by Ibn Taimiyyah and expounded by the modernist Al-Albaani of this belated fourteenth century.

Let us assume that the Salafis are following Imaam Bukhaari (rahmatullah alayh) which in reality they are not. But if we concede that they do, we have to ask them: What gives you the right to make Taqleed of Imaam Bukhaari and what debars us from the Taqleed of the Fuqaha who lived during Khairul Quroon? Which Qur'aanic ayat or which Hadith says that Taqleed of

Imaam Bukhaari is necessary? Why should we make taqleed of a kitaab which appeared centuries after Rasulullah (sallallahu alayhi wasallam)? When the Salafis consider it intelligent to blindly follow a man who came seven centuries after Rasulullah (sallallahu alayhi wasallam), and when they deem it incumbent to refer to only Bukhaari and perhaps some other Hadith kitaabs which were compiled centuries after the advent of Rasulullah (sallallahu alayhi wasallam), why should the Ahlus Sunnah Wal Jama'ah not blindly follow the Sahaabah and the Fuqaha who studied under the Sahaabah and then of those who in turn acquired their ILM from these Taabieen Ulama? Our Taqleed is a gold Taqleed. It is a rational and an intelligent system of following authorities while the taqleed of the modernist Salafis is plain blind following of those who hold no rank in the firmament of Islamic Uloom. They are far, very far away from the Salf-e-Saaliheen.

### DO NOT BE DECEIVED

Never be deceived by those who denounce Taqleed of the Fuqaha. They are not in reality rejecting the actual concept of Taqleed or "blind following". They are in fact denouncing the illustrious Predecessors -the Salf-e-Saaliheen. They possess some deep dislike for these Predecessors, hence their criticism. As far as following is concerned, these Salafis too follow --and they follow blindly. They offer blind taqleed to Ibn Taimiyyah and Al-Albaani.

Their crude criticism of the Aimmah Mujtahideen is in fulfilment of the prediction made by Rasulullah (sallallahu alayhi wasallam) who said that among the Signs of Qiyaamah is that people of the age will revile the Pious Predecessors (Salf-e-Saaliheen) of former times. This is precisely what these deviates are doing. Intelligent people will not be surprised by the miserable conduct of those who denounce the Imaams of the Four Math-habs of the Ahlus Sunnah.

It should be well understood that in every sphere of life, be it mundane or spiritual, taqleed is indispensable. As the Salafis themselves are displaying by their tareeqah of blindly following their Imaams such as Ibn Taimiyyah and Al-Albaani. The appropriate designation for the modernist denouncers of Taqleed are "Al-Baanis", not Salafis. There is no relationship between them and the Salf-e-Saaliheen.

### PRETENCE

When in the presence of Ulama of the Ahlus Sunnah, the Salafis pretend to honour and respect the Aimmah of the Math-habs. But when they preach to unwary and ignorant laymen, they pour out their hidden venom for the Imaams in general and for Imaam Abu Hanifah (rahmatullah alayh) in particular. In this despicable attitude of dubiosity, they are emulating the Shi'ahs who conceal their true ideas behind a facade of falsehood. The Salafis of our time are guilty of having incorporated something of the Shi'ah concept of Taqiyyah (Holy Hypocrisy) into their ideology. May Allah Ta'ala save the Ummah from the evil of the nafs and from the snares of shaitaan. The Ahlus Sunnah is today only the FOUR MATH-HABS.

## WEAK, (?) HADITH

A Dhaeef Hadith known in English as a weak hadith, is not a narration which has to be discarded. It is not a fabricated (Maudhoo') narration. According to all the Muhadditheen whom even the modernists Salafis follow, a Dhaeef Hadith is acceptable in the sphere of Fadhaa-il (Virtues).

In matters pertaining to Thikr and Dua such Ahadith are acceptable. Furthermore, if the Dhaeef Hadith is corroborated by other chains of transmission, then it becomes elevated in status. It then attains the status of strength on which even ahkaam (laws) are based.

## POWER OF THE MAKTABS

Kuffaar missionaries and kuffaar governments are all scared of Maktab. They have understood the powerful effect and influence of the Maktab system of Ta'leem. They have realised that the perpetuation of Islam is dependent on the orthodox style of the Maktab which the Salf-e-Saaliheen had established. The conspiracy --and this is no new plot --is to destroy the Maktab system so that the growing generations of the Ummah are completely alienated from Islam. There is no substitute for the Sacred Institution of Maktab.

While the kuffaar have understood this secret, Muslims, even Ulama of this age, have miserably failed to grasp the imperative importance and vital need of perpetuating the Maktab system. While the kuffaar have their ways and means of conspiring the destruction of Maktab throughout the world, Muslims have invented a deceptive way disguised with Islamic hues, to destroy the Maktab system and Islam along with it. The new-fangled system of so-called "Islamic" schools is serving the plot which the kuffaar have engineered for the annihilation of Islam.

A desperate appeal in the Name of Allah is made to all those thinking elders and Ulama who are involved in Islamic school projects -DO NOT INTERFERE WITH THE MAKTAB SYSTEM. HAVE YOUR ISLAMIC SECULAR SCHOOL, BUT LAY OFF THE MAKTABS. You have a Waajib duty of safeguarding the Maktab. Do not destroy the Deen by making it a handmaid of secular education. Keep the Maktab separate from the secular school. Allah Ta'ala will reward you well.

### SHUKR

"Shukr (Gratitude to Allah) is to ensure that you do not become disobedient to Allah as a result of the bounties He awards to you and that you do not make his bounties the medium for transgression."  
(Junaid Baghdaadi)

### TILAAWAT

"O Honourable Friend! Know that tilaawat of the Qur'aan is the most superior act of ibaadat, especially reciting in Salaat. Rasulullah (sallallahu alayhi wasallam) said that the most excellent ibaadat of my Ummah is Tilaawat of the Qur'aan Shareef. On the Day of Qiyaamah nothing will be a greater intercessor than the Qur'aan Shareef." Imaam Ghazaali



## FULFIL YOUR PROMISE!

The renowned Saint, Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) was once in a duel with a Magian (fire-worshipper) during a Jihād campaign. When the time for Salaat approached, Ibn Mubaarak requested the Magian to allow him to perform his Salaat. The Magian accepted. Ibn Mubaarak obtained a pledge that he would not commit treachery and attack him while engaged in Salaat. The Magian pledged not to do so.

After completing Salaat, the fight resumed. When sunset approached, the mushrik requested permission to say his prayers to the sun. Ibn Mubaarak agreed. The Magian also extracted a similar pledge from Hadhrat Ibn Mubaarak. When the mushrik went into prostration for the sun, Ibn Mubaarak, stirred by anger rushed with his sword to kill the Magian. Suddenly he halted and broke down crying.

The mushrik completed his prayers and sought an explanation from Ibn Mubaarak who said:

"When I rushed towards you a Voice reprimanded: 'When you promise, fulfil the pledge of Allah.'"

This divine reprimand reminded him of his pledge and his violation thereof. He was grieved, hence he cried. The Magian said:

"Your Lord is indeed wonderful. He rebukes even His friend for the sake of an enemy."

So saying, the Magian declared the Shahaadat and entered the fold of Islam.

## A BUZRUG'S

A Buzrug (Saint) once pledged to Allah Ta'ala never to look at the treasures of others. One day he happened to go to the home of a jeweller. There his eyes fell on a beautifully adorned golden chain. Forgetting his pledge, he gazed at the chain in admiration.

Soon after he had departed, the golden chain was missing. The jeweller believing that the visitor (the Buzrug) had stolen it apprehended him. He took the Saint to the ruler. After searching the Buzrug, the chain was found hidden under his garments. The ruler ordered that he be flogged. As he was about to be punished, a Voice called out to the ruler: "Punish him not. He is the Friend of Allah. The purpose (of this episode) was only to teach him a lesson."

## A PURIFICATION

Rasulullah (sallallahu alayhi wasallam) said that sickness is a purification. The Dua which is to be recited when visiting a sick person means: "It is a purification. It is a purification. There is nothing wrong, Insha'Allah."

Sickness is also a bounty of Allah Ta'ala. It purifies the Mu'min from his sins. The unbearable purifier of sins in the Akhirah is Jahannum. Out of His mercy, Allah Ta'ala purifies His devotees from sin by means of sicknesses which they can bear.

During illness, never should one complain. Complaint during sickness is a sign that the sickness is a punishment. With Sabr, the Mu'min is purified and higher ranks are bestowed to him.

However, many of our sicknesses are self-inflicted. Abuse of our bodies and health by excessive indulgence in food and also in sin leads to the punishment of diseases.

## CALAMITIES

When a calamity is imposed on people as a punishment from Allah Ta'ala, they panic. They lack patience. They cannot adopt Sabr and they wander around complaining about their plight. The sign of a calamity being a purifier of sins is the composure of the person who is overtaken by the misfortune. He faces the difficulty with beautiful Sabr. There is no panic and no constriction in his heart. Allah Ta'ala bestows the taufeeq of Sabr to him. He remains firm in the execution of Allah's commands and is steadfast on his ibaadat.

The sign of the calamity being for the purpose of raising the spiritual ranks of the afflicted person is that he experiences peace and serenity. He is contented with the decree of Allah Ta'ala. His state of serenity endures until the calamity is removed.

For the Muhibbeen (Lovers of Allah) --the Auliya --hardships are divine gifts. It further strengthens their bond with Allah Ta'ala and brings them into closer proximity with Him.

## LOVE

+The sign of muhabbat (love for Allah) is abstention from all things which divert one's attention from Him." (Hadhrat Shibli)

## KHAUF-RAJA

Khauf (fear for Allah) and Raja (hope in Allah) are two necessary attributes for the correct spiritual development of the Saalik (the one who consciously strives to gain nearness to Allah Ta'ala). However, Imaam Ghazaali (rahmatullah alay) said that for a neglectful person instead of drawing him closer to Allah, raja increases the indifference and carelessness of the ghaafil one (one who is oblivious of Allah Ta'ala and the Akhirah). The ghaafil should inculcate greater khauf in him. Khauf will deter him from transgression and eliminate his ghaflat (indifference).

## FEAR

"The more fearful a man is here on earth, the more fearless he will be in Qiyaamah." (Hadhrat Ma-aaz Raazi)

## THREE ACTS

Rasulullah (sallallahu alayhi wasallam) took an oath on the following three acts: (1) Giving Sadqah does not bring decrease in wealth. (2) On the Day of Qiyaamah Allah will increase the honour of a person who forgives others. (3) He who opens up the door of begging for himself, Allah will open up the door of poverty for him.

## GENEROSITY

Rasulullah (sallallahu alayhi wasallam) said that generosity is a tree in Jannat, whose branches overhang into the earth. The generous man grabs hold of a branch of this tree and thereby reaches Jannat. (Imaam Ghazaali)

## TAQWA

Hadhrat Yahya Bin Ma-aaz (rahmatullah alayh) said: "Taqlwa is to remain firm on the limits of Knowledge without resorting to interpretation." In other words immediately accept and act according to the Law of Allah. Refrain from the attempt to interpret away the unlawful things. Act in accordance with whatever has been established to be the Law of Allah Ta'ala.

The disease of baseless interpretation has destroyed the Imaan of many people.

## NASEEHAT FOR WIVES

Hadhrat Wəhab Bin Munabbah (rahmatullah alayh) narrated that in Bani Israaeel were two women. One was obedient to her husband. She died whilst her husband was well-pleased with her. In the Qabr (i.e. in the Realm of Barzakh) a heavenly bird settled on her head and perpetually fanned her.

The other woman died whilst her husband was displeased with her. In the Qabar a fearsome bird settled on her head and perpetually pecked at her brains. These rewards and punishments of the Qabar continue until the Day of Qiyaamah.

## HER HUSBAND IN JANNAT

Once the wife of Hadhrat Abu Dardaa (radhiyallahu anhu), a Sahaabi, supplicated: "O Allah! Here on earth Abu Darda married me. Perform my nikah to him in Jannat as well."

Hadhrat Abu Darda (radhiyallahu anhu) said: "If you wish to be my wife in Jannat, do not marry after my death"

After his death, Hadhrat Muaawiyah (radhiyallahu anhu) proposed marriage to her. On account of her desire to be married to Abu Darda (radhiyallahu anhu) in Jannat, she refused the proposal of Hadhrat Muaawiyah (radhiyallahu anhu). In Jannat a woman will be the wife of her last husband.

## THE WORST ONES

Rasulullah (sallallahu alayhi wasallam) said to a wealthy man who had not shayaateen. Our Sunnat is to marry. The worst among you are the bachelors. Among your dead the worst are those who had died as bachelors."

Abstention from marriage without valid reason is not of the culture of Islam.

## JANNAT IS THE WIFE

A man said to Nabi Musaa (alayhis salaam): "O Kaleemullah! Supplicate to Allah to grant me Jannat quickly." Musaa (alayhis salaam) made dua accordingly. Allah Ta'ala revealed to him: "I have granted his wish. I have bestowed to him a beautiful wife of uprighteous and compatible character."

A pious wife who is compatible with her husband is in fact his Jannat on earth.

## TALAAQ FOR DISOBEDIENCE

Rasulullah (sallallahu alayhi wasallam) said that the punishment of half of this Ummah will settle on a woman who is unfaithful to her husband.

Once a man from the earlier Ummats on reaching home found that his wife was not present. She had gone somewhere without his permission. When she returned he promptly gave her talaaq. When she remonstrated with him, he said that according to the Hadith, seventy thousand Angels curse a woman who leaves the home without her husband's consent. He therefore feared that if he kept such a woman in his home, he too may be a victim of the descending curses.

According to another Hadith, all the Angels in the heavens curse a woman who goes out of the home without the consent of her husband. Women should ponder on this calamity and reform themselves.



# THE SHAITAANI MENACE OF THE KUFFAAR MISSIONARIES

organization. Their mission is not to alleviate the suffering of those afflicted with hardship, but rather to convert them.

In their mission statement, World Vision described themselves as an international partnership of Christians whose mission is to follow our lord and saviour, Jesus Christ. World Vision's changing lives document provides the best insight into their true agenda and should serve as ample warning to the global Muslim community. "We preach Christ crucified not only through the words we share, but through our deeds. (We are) acting as the hand and feet of Jesus.... In many cases, new churches are emerging where none existed before and others are being strengthened."

In addition to the many millions of dollars tricked out of the public, this organization also receives annually over \$30 million from the U.S. Government, United Nations and other multilateral agencies to support their evangelism.

## MUSLIMS - ITS THEIR TURN

Almost all of the world's missionary organisations are targeting Muslims. Frontiers for example, is a major mission group devoted completely to converting believers. They boast that "through creative approaches, patient sowing, and fearless proclamation, more Muslims have come to Christ in the last 25 years than in the previous 1,400 years combined!" The Mesa, Arizona-based group claims to have 500 missionaries in 30 countries, or about 20% of all North American Protestant missionaries serving among Muslims. Frontiers seek missionaries for the 90's with the motto: "Muslims, it's their turn. It's all we do. Whatever it takes."

What does it take and what are these "creative approaches"? Murder, sexual assault, kidnapping and calculated deception are a few. More on this later.

Without a doubt however, the Christians are paying their closest attention to Africa, Indonesia and Malaysia. Africa in particular is a major target. The Catholic Pope himself has visited Africa on seven separate occasions as part of his announced plan to transform Africa into a Christian continent by the year 2000. Has the plan of our enemies worked? Well, the Council of Muslims in Africa says that in Malawi, for example, percentage has dropped from 66% to 19% in half a century. Similar figures are found in many other African states. In 1900, there were just 9 million Christians in Africa (9% of the population). In 1980, the population had grown to over 200 million! At this current rate growth, it can be predicted that by the year 2000, there will be 390 million Christians in Africa, or 48% of the population

## METHODOLOGY OF THE MISSIONARY

*"O you who believe! Take not as your Bitanah (supporters) those outside your religion since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed,*

*we have made plain to you the ayaat if you understand."*

[3: 18] (Qur'aan)

The methodology of the Christian missionaries is reflective of the hatred and contempt they hold for Allah and His religion. For instance, when natural disasters or war affects the Muslims, we will find the missionaries salivating at the mouths at the opportunity to convert more believers to their false religion. During famines, you will find them swarming to our lands under the cloak of 'aid' or 'relief' work. They will bring aid and relief but it isn't given to the Muslims for free - it does have a price. The price is to commit apostasy and join the fold of Christianity.

It is also a well-known fact that the missionary organisations work in close conjunction with the CIA in a 'you scratch our back, we'll scratch yours' capacity. In the Washington Post, February 22<sup>nd</sup>, the CIA admitted a "controversial loophole" that permits the agency to "employ clerics and missionaries for clandestine work overseas". This said, one can only imagine what evil the two have perpetrated against humanity over the years! It certainly doesn't fit with the image of the Christian as 'meek and mild', does it?

By far, the most popular long-term method has been to establish front export businesses in order to gain access to the target country. Alhamdulillah, many Muslim nations still do not openly allow missionary organisations in. However, often the kuffaar work around this by starting branch offices of companies overseas or enter as consultants. Cindy Brown an American kaafr missionary, speaks with pride of her husband who set up a fake landscaping business in Atlanta, USA. "It's real tough getting into Malaysia because it's such a closed Muslim nation. But the good Lord has been opening doors. We couldn't openly go for a while but then Mike got hired as a consultant with resident status there"

Their photo album shows Mike Bowen landscaping for the Agrigrine Machine and landscaping Company of Petaling Jaya, Malaysia.

"The company that has hired us is owned by Muslims, but there are some Christians on the Board of Directors who helped us get in. It's kinda funny that a Muslim-owned company has opened the way for us to spread the Gospel in Malaysia. You gotta love the wicked!"

Ahmed Baharrudin of the Malaysian Islamic Study Group, a leading Muslim student organisation, says that the problem of apostasy amongst Muslim Malays, especially young sisters, is alarming. "Every year, the Department of Religious Affairs changes many Muslim names to Christian names," says Baharrudin.

## THE TOOLS OF THE TRADE.

Good old-fashioned Christian deception forms the basis of their evangelism and the inspiration of their weapons in the war against Islam.

If you go to a missionary church in a typical African country you'll find that it resembles a mosque more than the archetypal church. The worshippers stand in rows during prayer and sit on the ground in circles during classes. The traditional pulpit of the preacher has given way to

the minbar. When reciting the bible they even use a style of recitation exactly the same as the Qur'aanic Tajweed. It's all a calculated deception to ensnare the unsuspecting Muslim into thinking that Christianity is 'not so bad' and 'is just like Islam'. They have developed material specifically targeting Muslims, for instance the widely distributed "Shahaadat Al-Qur'an" book. In this and other books they quote the Qur'aanic verse [An-Nisaa: 171] referring to Jesus as a Prophet, a Word and a Spirit. Then they apply their own satanic tafseer and claim that this refers to the trinity! Of course, this is a lie because Allah blew in Adam (Alayhis Salaam) and gave His Word to others besides Isaa (Alayhis Salaam) such as Muhammad (Sallallahu Alayhi Wasallam). In addition, they publish fabricated stories of Muslims who 'discovered the truth' and became Christian. These stories are distributed in pamphlets and also via radio stations and act to weaken the Imaan of the ignorant Muslim community.

The Christian missionaries are also attempting to draw many Muslims into their trap through redefining Christianity to something more acceptable to the norms of the believers. In Africa especially, they have made some startling concessions to try and confuse and ensnare the ignorant. For instance, they hold their services on Fridays (Jumu'ah) and they even allow polygamy. You will also find the missionaries use Islamic expressions such as "bismillah" "Jesus Alaihi s salaam" and "Allah Subhanah" to deceive the Muslims. They might even go so far as to say that Islam is indeed a religion from God, however Christianity was not abrogated! It should not be surprising that many Muslims who fall into these traps do not even realise it. For instance, the Christian missionaries are taught not to inform the Muslims that they believe Jesus (Alayhis Salaam) is the Son of Allah, instead they might say he is the "spirit of Allah" which is closer to the Islamic understanding.

The educational aid provided by these "humanitarian" organisations is a myth. World Vision's "educational aid" consists of, according to their documentation, "Bible studies, Christian literature, Sunday School classes, and spiritual counselling". A course in kufr! Of course, they also give a few classes in conventional subjects such as English (albeit only to such a level that the young Muslim can succumb to the manipulation of Western media), maths, etc. However the overall thrust in this educational experience is not to produce educated individuals, so much as it is to produce obedient Christians.

In its most extreme form, the Christian church has developed institutions within schools and universities to ensnare Muslims. In recent years, Egyptian Muslims have had a problem with some American missionary organisations capturing young Muslim girls and pressurizing them to participate in immoral activities and photographing them. They then use these photos to blackmail the sisters into taking part in Christian activities such as Sunday school, camps and so forth. There are now Christian terrorist groups in Egypt that operate with the tacit approval of the state and the funding of the American and European missions. These are usually spread in the country areas with large Christian concentrations.



From page 1

# MISSIONARY MENACE

Perhaps the most insidious method used by the missionaries is to kidnap Muslim children from war-torn countries and sell them to non-Muslims to raise as disbelievers. This problem reached endemic proportions in Bosnia where Christian aid organisations were kidnapping young Muslim children with alarming frequency. Currently, there is a fight in England where Hassan Keranovic, a Bosnian has attempted to reclaim his grand-daughter, Edita, who was kidnapped. She was then sent to England to be raised to pray to a man who, on the day of judgement, will weep that so many took him as God. Eventhough the court ruled the adoption as invalid, they still ordered the child to stay with her adoptive parents because of the trauma of losing her 'new family.' Usually these children are under 3 years old so they are not old enough to know anything about their religion (Islam) and thus accept Christianity and grow up praying to the Cross and idols. A similar incident occurred some years ago in Albania where a missionary group bought an orphanage of Muslim children in order to turn them into disbelievers.

## CONCLUSION

The root of the problem is a failure on our part - a failure to implement Islam correctly on a personal and governmental level. An exposition of this problem is really an article in itself. However, I will attempt to address some of these weaknesses succinctly.

Our personal failures to practice Islam have meant that many Muslims have been easily led astray by the Shaytaan. In Africa and Indonesia, for instance, the belief of the common Muslim is a mesh of Islam and paganism. This lack of understanding of true Islam has meant that the well-read Christian missionary could use his or her superior knowledge of our religion to present 'evidences' from our own sources. This evidence naturally twisted and contorted, however, to the ignorant Muslim it is often highly convincing and casts serious doubt into their hearts. Evidence has come to surface recently in the form of training manuals for Christian missionaries that detail how to do just this.

As an Ummah we have failed many of our brothers and sisters in Islam. The fact that there are many sections of the Muslim community with vast wealth and many sections in abject poverty is an indication of this failure. It sets a scene whereby the Christian missionary can come in and 'save' the Muslim from poverty and destitution by providing food, money, clothing and so forth. Of course the price for this is kufr. But when your family is starving, then that price begins to look more like a bargain. Muslims need to support the development of parallel aid organisations that can work instead of the kaafir groups, bringing Muslim aid to our brothers and sisters in need. By doing so we can force the kaafir "out of the market" and ensure that our brothers and sisters are given Muslim aid and Muslim da'wah insha'Allah.

Muslims have been tricked by the emotive pleas for funds issued by the World vision and their ilk. Unknown to most believers who contribute to these groups, they are contributing money to turn their brothers and sisters into apostates. Muslims must be made aware that the Red Cross, World Vision, Salvation Army, Christian Aid, and others are simply evangelist groups. As such it is incumbent on us not to support them, and work in every way possible to halt the damage they're doing.

On a governmental level there is an incumbent duty for the Islamic State to protect the religion of Islam from attack. The state's foreign policies should prohibit the visitation of missionaries and severe measures should be taken against those caught calling to taghoot. Of course many governments are working in conjunction with the Christian missionaries and kaafir powers. For example, the Egyptian apostate regime of Mubarak was pressured by the Coptic minority to remove Qur'an and Hadith from the curriculum of the school-system. Another state that has been working in co-operation with our enemies is Uzbekistan. In fact the Uzbek government has shamelessly revealed itself as an open enemy of Allah and the truth. It is truly hard to believe that Uzbekistan is the same land that gave birth to

## RUSSIAN 'PEACE' NEGOTIATIONS

to extricate their Russian allies from the disgraceful quagmire in which they have become trapped. Carrots of reconstruction, rebuilding and other aid will be dangled in front of the Chechnyan community. We make dua to Allah Ta'ala to guide our Bretheren and the Mujaahideen in Chechnya not to fall into the same Russian and kuffaar trap into which they were ensnared in 1996 when they had won their decisive victory against the Russian athiests.

### HONOUR

The honour and dignity, the power and strength of Muslims are acquired on the Battlefields of Jihaad, not on the negotiating tables of conspiracy of the enemies of Allah, the enemies of Islam and the Ummah. Hadhrat Sayyid-una Umar (radhiyallahu anu) said: "We are a nation whom Allah elevated (honoured) through the medium of Islam."

The Chechnyan Ummah, therefore, need not seek their honour and the reconstruction of their destroyed land from the kuffaar at the tables of cowardice. Allah Ta'ala declares in the Qur'aan Majeed:

"And there is no aid but from Allah, The Mighty, The Wise."

## ZAKAT

### Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakat in accordance with the Shariah, they may divert their Zakat to us. To enable us to distribute the Zakat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.

SAFAR 1421/MAY 2000

**ZAKAAT NISAAB R853**  
**MEHR-E-FATIMI R2160**

both Imam Bukhari and Tirmidhi. Straight from the horse's mouth (Christian Aid) we hear "In fact when radical Muslim missionaries began coming into Uzbekistan in 1991 to foment change and revolution, the government arrested them as subversives. As of January, 71 were still in jail, but there are no Christians in prison for their faith. Uzbek authorities seem interested in maintaining religious tolerance and don't want one group to get dominance of the other. In terms of deterrent, the biggest deterrent is to come down hard on these kuffaar. Just like drug dealers pushing drugs in our neighbourhoods, the missionaries are pushing kufr. Weigh the effects of drugs against the effects of apostasy and one finds that whilst the effects of drugs are limited to Dunya, the effects of apostasy will carry a person all the way to the Hellfire.

## ENGLAND CONTRIBUTORS

Contributors in England who wish to aid this Jihād, may deposit their contributions in the following account:

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Majlis subscribers of England may also deposit their subscriptions/contributions in the Lillah Account of the SERVANTS OF SUFFERING HUMANITY.

*Jazakumullah*

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**SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY**

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**Zakaat Account**  
**No. 43-087-6092**

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Please do notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated.



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## SUBSCRIPTION RATES

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## ATHAAB-E-QABR

Among the essential beliefs of Islam is Athaab-e-Qabr or Punishment in the Grave. Punishment and Reward in the Qabr is part of the Aqeedah (Belief) of Islam. Denial of this belief is kufr.

Qabr does not refer to only the physical pit in which the physical body is buried. It refers to the phase of life which commences from Maut (Death) and extends to Qiyaamah. This realm is known as Aalam-e-Barzakh. In Barzakh punishment and reward occur to both body and soul and sometimes to only the soul.

Modernist deviates and some sects such as the Rawaafidh and Mu'tazilah deny the reality of Athaab-e-Qabr. The deviates claim that the Qur'aan Majeed is silent in this regard and the Hadith narrations which mention punishment and reward in the grave are not of the kind on which Aqeedah (belief) is based. Both these claims are false and are made to deceive ignorant people who are not versed in these Shar'i issues.

### QUR'AANIC PROOF

A number of Qur'aanic verses refers to Athaab-e-Qabr. Although the specific terms of Athaab in the Qabr are not mentioned, the aayaat refer to this and some were in fact revealed specifically in relation to Athaab-e-Qabr. Since no specific mention of Athaab of the Qabr is mentioned in the Qur'aan, the deviates deem this an opportunity to make their baseless averment of the Qur'aan being silent on this question. They then subject the relevant verses to their own personal and baseless interpretation.

It should be well understood that the Qur'aan Majeed is the primary source of Islamic beliefs and practices. The Deen was perfected in the time of Rasulullah (sallallahu alayhi wasallam) and the Qur'aan was adequately explained by Nabi-e-Kareem (sallallahu alayhi wasallam) and his Sahaabah to cover all articles of Islamic belief and Practice. The Deen was not handed over to the Ummah in a state of ambiguity nor has the Ummah been empowered to subject the Qur'aan to personal opinion and interpretation. Such unauthorized interpretation is termed in the Shariah 'Ta'weel Baatil' (Baseless and false interpretation).

The interpretation tendered by the deviates and anyone else - interpretation which conflicts with the interpretation of the Sahaabah - has no substance and no rank in Islam. Any interpretation which conflicts with the interpretation of the Sahaabah is mardood (rejected and accursed).

Muslims should not be fooled by the ambiguity, which deviates attempt to inject into the aayaat of the Qur'aan Kareem. At least every Muslim who is conscious of his Imaan will understand that no interpretation which negates the interpretation of the Sahaabah is acceptable. Thus, if the Sahaabah say that a certain aayat was revealed in reference to Athaab-e-Qabr and the modernists and deviates claim the contrary, it will be quite simple to understand whose interpretation has to be rejected outright.

The Sahaabah say that a number of Qur'aanic verses was revealed in regard to Athaab-e-Qabr. The Fuqaha, Mufasssireen and Muhadditheen, all uphold this interpretation and believe in Athaab-e-Qabr.

### HADITH PROOF

The Ahadith dealing with Athaab-e-Qabr are so many and so authentic that they have attained the highest category of Hadith classification. Numerous Sahaabah have narrated many Ahadith in which Rasulullah (sallallahu alayhi wasallam) explicitly detailed the events of the Grave. The clarity with which the many many Ahadith discuss this issue leaves absolutely no scope for any baseless interpretation. The attempt to scuttle this belief by baselessly claiming that the Ahadith on this question are not of the category on which Aqeedah is based, is palpably false and ludicrous.

### THE SHAR'I AUTHORITIES

In the unanimous view of all the Fuqaha of all four Math-habs, Athaab-e-Qabr is an incumbent belief of Islam. There is no difference of opinion among the authorities of the Ahlus Sunnah on this question. This belief has been transmitted down the fourteen centuries of Islam's history most reliably and authoritatively, right from the age of the Sahaabah. The attempt in this belated age to refute this belief is therefore pure kufr.

Whoever denies Athaab-e-Qabr does not remain a Muslim. Salaat behind such a person is not valid. He should repent, renew his Imaan and also his nikah if he happens to be a married man.

We have discussed this subject in greater detail in our booklet, ATHAAB-E-QABR. Write for a copy to Y.M.M.A. P.O.Box 18594, Actonville 1506, South Africa.

## DETESTABLE ACTS

Allah Ta'ala greatly detests four acts.

- (1) Carelessness in Salaat (such as fiddling with the clothes, etc.).
- (2) To engage in futile talk while reciting the Qur'aan Shareef.
- (3) Indulging in sexual relations while fasting.
- (4) Laughing in the qabrstaan (cemetery).

## NO DOUBT IN IT'S ACCEPTANCE

Hadrat Abu Hurairah (radhigallah anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The duas of three persons are not rejected - The fasting person at the time of iftaar, the pious ruler and the call of the mazdooom. Allah elevates the cry of the mazdooom above the clouds; the portals of the heaven are opened for it. Rabb (Allah Ta'ala) says: "By My Greatness! I shall most assuredly aid you even if it be after some time."

(Tirmizi)

## THE FALL OF THE UMMAH

The undeniable reality is the present enslavement of the Ummah of Islam. Muslims all over the world have become the slaves of the kuffaar. This disgraceful enslavement is not the consequence of kuffaar conspiracies. Our fall from our pedestal of glory of bygone years is the direct product of our discardence of the Mantle of the Shariah and Sunnah for which the Sahaabah lived and died. Our ruin is the consequence of the conspiracy of shaitaan and the nafs. But shaitaan has blinded us to this reality.

Muslims having failed to discern and understand the causes of their fall, failure and ruin have found a convenient scapegoat to which they attribute all their woes. Muslims have developed the defeatist attitude of blaming the kuffaar - America, and other enemies of Allah in general - for their disgrace and degeneration. Yet according to the Qur'aan and Hadith the cause for the ruin of the Ummah is nothing but the gross disobedience and transgression of Muslims.

### DIVINE PUNISHMENT

The Qur'aan Majeed states with great clarity that it is Allah Ta'ala Who imposes kuffaar domination over Muslims as a punishment for the latter's transgressions. In Surah Bani Israaeel, Allah Ta'ala says:

*"When the first of the two Promises arrived, We sent against you (those who were) servants Unto Us, who were people powerful (brutal) in warfare. Then they penetrated the homes (i.e. of Bani Israaeel). And, that was a Promise (of Allah Which was decreed)." (Aayat 5)*

*"And when the second Promise arrived, they (the kuffaar) disfigured your faces and they entered the Musjid as they had entered it the first time, and they utterly destroyed whatever they overran." (Aayat 7)*

These verses as well as others state with abundant clarity that it is Allah Azza Wa Jal Who sends the kuffaar savages against Muslims to ruin, disgrace and destroy them and their lands. When Allah Ta'ala appoints kuffaar (described in the aayat as "Servants of Ours) to pulverize Muslims, there can be no succour - no refuge anywhere.

### THE CAUSE

The one and only cause for the Divine Punishment in the form of kuffaar barbarians dominating us is our transgression, hence the Qur'aan Majeed states in aayat 7 of Bani Israaeel:

*"And, if you return (to your transgression), We too will return (to our Punishment)."*

Musjidul Aqsa was handed over to the kuffaar for pillage and desecration by Allah Ta'ala about six times in its history. The present Israeli occupation of the Musjid is the seventh occasion. Handing over this great and beloved relic to the kuffaar is a form of punishment for the Ummah.

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# QUESTIONS and ANSWERS

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**Q.** Many Muslims are employed by radio stations which do not specifically serve the Islamic cause. There are, however, special time slots to cater for the different religious groups. Muslim presenters who are employed to cater for the religious needs of the Muslim community also engage in other un-Islamic announcements. For example, a Muslim presenter during commercial breaks makes announcements about forthcoming events such as pooja-prayers at temples, special prayers for a special goddess, dances at nightclubs, horse-racing, etc., etc. The presenter will announce that all are welcome and those who do not attend these haraam functions will "lose out". Is the Muslim presenter not guilty of propagating un-Islamic activity? The Islamic knowledge of some of these presenters is extremely limited. Their pronunciation of Islamic terms borders on the ludicrous. Some Muslims also compose songs and music for non-Muslim organizations. Please comment on this state of affairs.

**A.** One need not be an Aalim of the Deen to understand the evil of such employment. It is haraam for Muslims to work at such radio stations. Their earnings are haraam. They are guilty of major acts of sin. They are just as guilty in the crime as the actual perpetrators. In fact, they may be worse off, for the effects of the combined sins of all those who inclined towards the crimes as a result of listening to the evil programs will settle on the heads of these shameless presenters.

**Q.** Some Ulama argue the permissibility of soft drinks (Coke, Pepsi and the like) on the basis that the alcohol in these minerals are not derived from grape and dates, hence it is not of the khamr class. As such, the minute quantities of the non-khamr alcohol which do not intoxicate do not render the drinks haraam. What is the counter argument for the impermissibility of these drinks?

**A.** Rasulullah (sallallahu alayhi wasallam) said that whatever in a big quantity intoxicates, its small quantity is also haraam. He further said: "Every intoxicant is haraam."

A liquid intoxicant is haraam irrespective of the quantity consumed. Intoxication is not the factor of prohibition. It being an intoxicant suffices for the prohibition. Gin, whisky, vodka and most liquors do not contain khamr-alcohol. They all have ethanol - the same ethanol which is an ingredient of soft drinks. If one takes a small quantity of vodka or whisky or of any of these liquors, will it be said that these have become halaal because the quantity taken does not intoxicate? Will a glass of water to which a couple of drops of whisky have been added be halaal? Let the legalizes of Coke answer.

**Q.** I am a truck-owner. I send my driver on a delivery. The truck's tailgate hinge breaks with the result the gate flings open and smashes the windscreen of the vehicle behind him. According to the Shariah who is liable for paying for the damage done to the vehicle? Can we hold the driver responsible and deduct from his wages?

**A.** If the owner was negligent in repairing the hinge while he was aware of its condition, then he was neglectful and as such the owner will be liable. If he was not neglectful, not being aware of the condition of the hinge or if this happened purely by accident, then neither the owner nor the driver is liable for the damage. It is an accident and the owner of the vehicle has to bear the loss. Furthermore, the owner too was neglectful or careless by driving so close behind the truck. It is not permissible to deduct anything from the driver's wages. Of course the kuffaar law will hold the owner responsible. If this happens, the owner may not transfer the kuffaar zulm to the driver. He will have to bear the injustice himself.

**Q.** The driver reverses the truck to offload. He knocks into the customer's gate breaking it. Who is liable?

**A.** The driver is liable for the damage because the damage was the consequence of his carelessness.

**Q.** Why is it not permissible for a woman to be a radio-presenter when Hadhrat Umar (radhiyallahu anhu) used to make mashwarah (consult) women? A woman also publicly corrected Hadhrat Umar. Did he err when he listened to the voices of these women?

**A.** Who were these women with whom Hadhrat Umar (radhiyallahu anhu) "used to consult"? How many times did he consult with women? Remember that you have claimed that he "used" to consult with "women". This conveys that it was his practice to consult with women and he consulted with many women. Please furnish the details of all these sessions of mashwarah for our information. We shall then comment further on the drivel you are piping. Then are you perhaps aware that Hadhrat Umar (radhiyallahu anhu) banned the ladies from the Musjid for even Fardh Salaat? If he had banned them from the House of Allah, would he allow them into the house of shaitaan and that too in this immoral age in which Hijaab has been murdered? Is it possible for Hadhrat Umar (radhiyallahu anhu) to condone the alluring voices of females to be broadcast when the Qur'aan forbids this? Consult your conscience a bit. If you do possess some honesty and Imaani integrity, your conscience will issue the correct fatwa. You do not require our fatwa to make you understand that stars are visible only during the night. If you do have some remnants of Imaani conscience, then heed the following words of Rasulullah (sallallahu alayhi wasallam):

*"Seek a Fatwa from your heart."*

*"Sin is what agitates your conscience."*

If the evil of these un-Islamic radio stations does not agitate your conscience, then it is superfluous for us to even attempt to convince you of the evil of these agencies because in that case you are spiritually blind and incapable of absorbing the Haqq. Furthermore, you have no right of interpreting any Hadith or Qur'aanic aayat to conform to your opinion. What you read and what you understand have no relevance to the Shariah. You will read and misinterpret numerous things in the ahadith. Your opinions and the opinions of all those who are in conflict with the Shariah cannot be offered the slightest consideration. What the authorities of the Shariah say is final. No one in this age has any entitlement of digging out a Hadith from the Books of Hadith and then cite it in negation of the rulings, views and opinions of the illustrious Aimmah-e-Mujtahideen and Fuqaha of the Khairul Quroon era.

**Q.** Is it permissible to hire out a Madrasah premises for secular education against the express niyyat of many of the donors who had contributed for the Madrasah building?

**A.** This is not permissible. The trustees of the Madrasah are guilty of violating the Trust to which they have been appointed. They do not have the right of misappropriating Amaanat. Their act of abuse is tantamount to abusing Amaanat.

**Q.** Some of the sons of a man are grossly disobedient. They have severed relationship with their father. The father wishes to donate all his property to one son and one daughter who are obedient to him and who are managing his business. However, he wishes to retain full control of the properties. During his lifetime the son and the daughter cannot exercise any control nor collect the rent, etc. Control will pass to them after his death. Is this arrangement valid in the Shariah?

**A.** Gifts of this nature are not valid. The properties will remain the assets of the father and all his children, whether obedient or disobedient, will inherit in his entire estate. A gift becomes valid only when full possession and control are transferred to the person to whom the gift is made.

**Q.** Please explain the Islamic principle of the lesser of the two evils. This principle appears to be very commonly invoked nowadays.

**A.** Ahwanul Baliyyatain or the lesser of two misfortunes/calamities/evils may not be used loosely.

The imperative condition for its operation is the absence of a third lawful option. If one is faced with two misfortunes and the only escape is to participate in one, then it becomes permissible to indulge in the lesser evil only to the extent of need. Once the need has been fulfilled, the evil reverts to the realm of prohibition. People lack understanding, hence they satisfy the demands of their nafs by presenting the lesser evils to enable them to participate and relish in haraam.

**Q.** The evils of so-called Islamic radios which the Mujlisul Ulama had predicted are being witnessed every day. The many un-Islamic items presented leave no room for doubting the evil of these 'Islamic' radios. I have a problem in this regard. Some of the things broadcast are nevertheless Islamic, e.g. news of the sighting of the moon for Ramadhaan and Eid. Is it permissible to listen to such items which are purely Islamic?

**A.** By listening to even such items you are increasing the listenership of a haraam agency. Every activity in this world has goodness and evil, vice and virtue, advantage and disadvantage. In view of the evils of these radios - their propagation of haraam in order to retain their evil licences - aiding and abetting these accursed agencies are never permissible. There is no need to listen to the radio to ascertain the sighting of the moon. There are other, age-old ways of getting this information. The world was never and is never and will never be dependent on radio stations for establishing the sighting of the moon. Associating in any way whatever with an agency which peddles haraam is not permissible. As a Mu'min you are required to have an aversion for an agency which operates in flagrant and shameless violation of Allah's Law.

**What are the consequences if a Muslim votes for a government which legalizes pornography, homosexuality, gambling, abortion, prostitution and other vices?**

**A.** In terms of the Shariah, the voters are responsible for the evils enacted by the government for which they had voted. They are furthermore joint participants with criminals in their vice and crimes. It is not permissible for Muslims to participate in such politics which lead to the legalization of haraam and vice.

**Q.** Many Muslims nowadays eat at popular non-Muslim restaurants and pizza parlours. Some of these restaurants, etc. are holding halaal certificates issued by some Muslim body. Some of them prepare their dishes from chickens certified halaal by Ulama organisations. What is the Shariah's view regarding eating at such non-Muslim food outlets?

**A.** It is not permissible to eat at any of these non-Muslim food outlets whether they possess 'halaal' certificates or not. It is not permissible to purchase or consume any of their products regardless of their 'halaal certified' chickens. All their foods are haraam. The confounded 'halaal' certificates issued by Muslim bodies are responsible for the ruin of the Imaan of numerous Muslims. The halaal-certificate trade is a money-making gimmick. The unscrupulous Muslim bodies issue these miserable certificates for monetary gain. They do not have the Imaani interests of the Muslim community at heart. They have become mercenaries totally forgetful of the Akhirah and of the Reckoning of Qiyaamah. Muslims are terribly damaging their Imaan by devouring the haraam carrion of these restaurants, hotels and food outlets.

**Q.** Instead of sitting for Tashahhud in the fourth raka't of Zuhr, the Imaam stood up and commenced the fifth raka't. Some muqtadis exclaimed 'Allahu Akbar', but the Imaam continued. He completed the Salaat with five raka'ts and performed Sajdah Sahw. Is the Salaat valid?

**A.** The Salaat is not valid. The Salaat has to be repeated. Qa'dah Akheerah, i.e. to sit in the final raka't is Fardh. The Imaam omitted this fardh act,



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hence the Fardh Salaat is baatil (null and void). In this case, the Imaam should have returned to the Qa'dah when the muqtadis drew his attention to the error. As long as the fifth raka't had not been completed with Sajdah, the Imaam could have returned to Qa'dah and perform Sajdah Sahw. The Salaat would then have been valid. If he had completed the fifth raka't, he should then have added another raka't. All six raka'ts would then be Nafl.

The Fardh has to be repeated. When the Imaam makes an error the muqtadis should exclaim *Subhanallah!*, not *Allahu Akbar*.

## EVIL BUILDING EXPENSES

Rasulullah (sallallahu alayhi wasallam) said:

- A man is rewarded for all his (lawful) expenditure, but (what he spends) in sand.
- All expenditure is in the Path of Allah except buildings. There is no goodness in them (buildings)
- Verily the evil towards which the wealth of a man is contributed is buildings.

The buildings of these times, private houses and even Musaajid and other unnecessary, extravagant and wasteful buildings of pride come within the scope of the criticism stated in the aforementioned Ahadith.

**Q. The day before Ramadhan is called Yaumush Shakk or the Day of Doubt. I have heard that it is not permissible to fast on this day. Please comment.**

A. At the end of the 29<sup>th</sup> day of Sha'baan, the Ramadhan crescent is not sighted, then the following day is described as Yaumush Shakk (the Day of Doubt). If Sha'baan has 30 days, then the next day will not be a day of doubt. The next day will most certainly be Ramadhan.

It is Makrooh (not haraam) to fast on the day after the 29<sup>th</sup> if the Ramadhan crescent was not sighted. However, if it happens to be a day, e.g. Monday, Thursday or any other day on which one regularly fasts, then fasting on Yaumush Shakk will not be Makrooh.

**Q. If a minor gives me a gift of something which is available free, how should I repay him?**

A. It is firstly not permissible to accept gifts from minors. If it is an item of value, it may not be accepted, nor even purchased from a minor without the consent of his rightful guardian. If the item of value is useless for the minor, it could be purchased from him with the permission of the rightful guardian. Even if it is available free, it is the property of the minor and a minor may not gift away his belongings. Do not accept gifts from minors even if the item is available free.

**Q. Is it permissible to take service free from a minor? If I pay him for his services is it necessary to inform his parents of the amount I give him?**

A. It is not permissible to extract service from a minor. Even Ustaadhs teaching children, may not extract any kind of work/service from minors. If payment is made for their services, the parents should be informed.

**Q. What is the Shariah's view on membership fees paid monthly or annually to Musjid, Madrasah or any other organisation?**

A. Such fees are in the category of riba. It is not permissible to pay membership fees nor is it permissible to utilize such money for the Musjid and Madrasah.

**Q. The Imaam of our Musjid says that no one should correct him if he makes a mistake in Qira't during Salaat. Is he correct?**

A. It is improper for the Imaam to issue such an instruction. The musallis should correct him if he errs while reciting the Qir'aat or if he makes any other error in Salaat.

**Q. What should one do if the host serves doubtful food or food which one thinks is not halaal and he insists that one eats?**

A. This is a simple matter. What will a person do if he thinks that the host is serving poison or physical filth? Obviously the guest will refuse to eat it regardless of the insistence of the host. In the same way abstain from consuming the spiritual poison and filth which the host attempts to feed to you.

**Q. Should complete purdah be observed for sisters-in-law (wife's sisters)?**

A. The purdah for them is to be observed to a greater degree than purdah for completely strange women.

**Q. A customer who purchased an item in my shop forgot it. I do not know who the customer is nor am I aware of his whereabouts. What should be done with the item?**

A. The item should be kept in safe custody for about a year if it is not perishable. Some measures should be adopted to advertise the item, e.g. you could place a notice in a prominent place in your shop. After the year if the item still remains unclaimed, you should give it to the poor or sell it and give the money to the poor. However, if after having contributed the money or the item to the poor, the owner arrives to claim it, then if he insists, you will have to refund him. The thawaab of the charity will then be for you.

**Q. If a man performs jamaat Salaat with his wife at home will he gain the thawaab for jamaat Salaat?**

A. It is not permissible to perform Fardh Salaat at home for no valid reason. It is incumbent to perform Salaat with Jamaat in the Musjid. If there is no Musjid or one has a valid reason, jamaat Salaat may be performed with one's family (wife and children) at home. Thawaab of jamaat will be gained, Insha'Allah.

**Q. If jamaat Salaat is performed with the wife alone, where should she stand?**

A. She should stand right behind, not in line.

**Q. Is it permissible for a Muslim woman to be a public auctioneer?**

A. It is haraam for a woman to become an auctioneer. There can be no worse and more shameless a profession than this for a woman

**Q. Is it proper to ban from the Musjid a paper which advertises the picture of a female auctioneer who is a Muslim?**

A. It is not permissible to distribute or even have in the Musjid any paper which displays pictures of people or animals. The sin is compounded if the picture is of a Muslim woman.

**Q. Is it permissible to perform Janaazah Salaat with shoes on?**

A. It is disrespectful to perform Janaazah Salaat with shoes on even if the shoes are taahir (paak/clean). If the shoes are impure as they generally are today, the Salaat will not be valid. People walk and tramp in all types of places with their shoes.

**Q. Is it proper for an Imaam to lead the Zuhur Jamaat if he had not performed the four Sunnat raka'ts?**

A. It is not permissible to unnecessarily omit the four rakats Sunnat Muakkadah of Zuhur nor is it permissible to delay it until after the Fardh Salaat for no valid reason. Nevertheless, the imaamate is valid. The Jamaat Salaat is valid.

**Q. A man pays maintenance for his divorced wife and his children who are living with their mother. However, he refuses to pay the expenses of their secular education. What is the Shariah's ruling?**

A. The father is not obliged to pay for the secular education of the children. Whoever sends them to secular school should pay the expenses.

**Q. If a couple enters into a community of property arrangement when getting married, can this be interpreted as each spouse making a 50%**

**gift of his/her property to the other spouse. They get married in this way voluntarily.**

A. The community of property system has no validity in Islam. It cannot be interpreted as Hibah (gift) in terms of the Shariah. The conditions necessary for the validity of a gift are entirely non-existent in this kuffaar system. A gift is valid only if the gifted item is given fully into the possession and control of the one to whom the gift is made. The gifted item too must not be ambiguous nor attached to the property of the donor after the gift is made. Gifts of non-existing items are not valid.

**Q. A man wants to direct in his will that his house be retained for his wife as long as she is alive. After her death, the house should be distributed among his heirs in accordance with the Shariah. Is this valid?**

A. This stipulation is not valid. The house belongs to all his heirs. His wife cannot claim it for as long as she remains alive. It is haraam to make any bequests which are in conflict with the Shariah.

**Q. Should Zakaat be paid on 9ct gold jewellery?**

A. Zakaat is not obligatory on 9ct 'gold'. Zakaat is payable on 12ct and more.

**Q. Some people say that Islam was spread by the sword. Is this true? If true, is it permissible to compel people to accept Islam?**

A. Undoubtedly, the lands of the kuffaar were conquered with the Sword by Jihaad which is an integral institution of Islam. But, it is false to claim that people were compelled to embrace Islam. The tableegh (propagation) and the uprighteous character of the Sahaabah constrained whole nations to enter the fold of Islam. The Qur'aan forbids forcible conversions.

**Q. Is it permissible to feed chicken manure to cattle? This is a kind of feed for cattle.**

A. It is not permissible to feed impure and haraam things to even animals. It is not permissible to feed cattle the haraam and impure chicken manure.

**Q. A man does not accept Shar'i purdah. He is a modernist who believes that intermingling of the sexes is permissible. Can he be a mahram for his sister who wishes to go for Hajj?**

A. Such a faasiq cannot be a mahram to accompany a woman on a journey notwithstanding the fact that he is her brother. He is unfit and he is incapable of performing the functions of a mahram.

**Q. Some Muslims have organised a 'Muslim Aids Programme'. Is it permissible to participate in this type of programme?**

A. Participation in such western and wasteful exercises is not befitting for Muslims. The organisers of such futility are simply aping the kuffaar. Evil and immorality can never be eliminated by these silly methods even if millions are spent in arranging such conferences and programmes. The only solution for immorality and evil is the Deen of Islam. The Muslim's way is Amr Bil Ma'roof Nahi anil Munkar (to command righteousness and prohibit evil). Our success is in following only the Sunnah of Rasulullah (sallallahu alayhi wasallam), not the ways of the kuffaar. Copying the stupid ways of the kuffaar smacks strongly of inferiority and *hubb-e-jah* (love for name and fame).

**Q. The trustees incurred large amounts of debts on the Musjid building to which they effected extremely expensive and extravagant decorations and adornment which were not necessary. Now they are unable to pay the creditors. The Musjid's trust funds have all been depleted to pay towards the debts. Does the Musjid still remain Waqf? Who is responsible for the debts?**

A. The Musjid remains Waqf. The trustees who had indulged in this wasteful and unnecessary exercise are responsible for the debts. They will have to pay the debts from their pockets if they are unable to get helpers to assist them to pay.



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**Q. In one Masjid during Ramadhan, only five minutes grace after the Athaan is given for iftaar. The Maghrib Jamaat begins exactly five minutes after Athaan. Is it proper to inconvenience the musallis by rushing to perform Maghrib? Would it not be better to wait about ten minutes?**

**A.** Even five minutes are too much. Iftaar does not mean feasting. The Masnoon way of iftaar is to break the fast with some dates or with some water. This iftaar method ends long before the ending of the Athaan. In actual fact, there is no need to wait even five minutes. The Jamaat should commence immediately as usual.

**Q. A man who has died is survived by his wife, daughter and adopted son. How is his estate to be divided among his heirs?**

**A.** The wife inherits one eighth and the daughter the remaining seven eighths. The adopted child is not an heir and will not inherit. He will inherit only if the deceased had made a wasiyyat (bequest) for him.

**Q. Why does the fast break when oil is poured into the ears, but will not break if water gets into the ears?**

**A.** Because this is the command of the Shariah. We are not aware of the reason. We are not aware of the reasons for the countless thousands of Shar'i rules. We are responsible for only learning and propagating the masaa-il, not their reasons. Rasulallah (sallallahu alayhi wasallam) taught the laws, not their reasons.

**Q. Is it permissible to eat giraffe, whale, dolphin and elephant?**

**A.** Giraffe is permissible. Whale, dolphin and elephant are haraam.

**Q. A burglar broke into a man's premises. He was caught in the act of stealing. A group of people brutally assaulted him. He was hit with sticks, sharp instruments and other dangerous objects. His head was bleeding profusely. Was it permissible for all those people to hit him in this way?**

**A.** The actions of these people are zulm (cruelty). They had no right to react brutally. The thief did not fight back. He was helpless in their clutches. No item was actually stolen as yet. The Shariah does not allow zulm in any way. These zaalimeen will have to answer by Allah Ta'ala for their atrocity. The dua or curse of the mazloom is never rejected in the Divine Court.

## ACCEPTED DUA'S

Rasulallah (sallallahu alayhi wasallam) said that the duas of the following three persons are never rejected:

- ❖ A father's dua for his children.
- ❖ The dua of the musaafir (traveler)
- ❖ The dua of the mazloom (the oppressed one)

**Q. A wife leaves the home without the permission of her husband. The husband has forbidden her to go to any person's house or to leave the house without his consent. But, she refuses. She ignores her husband's instructions and leaves the house whenever she wishes. The husband has stopped maintaining her on account of her disobedience. Is he entitled to do so?**

**A.** This woman is termed naashizah (grossly disobedient) by the Shariah. She is not entitled to maintenance as long as she persists in her disobedience. The husband is acting within the purview of his Shar'i right to withhold expenses from a wife who is constantly under the *la'nat* (curse) of Allah and His Malaaikeh.

**Q. A man cuts off the maintenance of his wife because of her disobedience. She would leave the home frequently without his permission. Now she has promised to reform herself. She remains in the house with her husband and does not go out. But, the husband still refuses to maintain her. He argues that it is necessary to punish her so that she may realise the gravity of her misdeeds. She**

**has to beg and borrow from relatives to maintain herself. Is it permissible for the husband to refrain from supporting her when she is living with him in the marital home albeit separately?**

**A.** The husband in this case is guilty of injustice. He is violating her *huqooq* (rights) He may not withhold maintenance because of her past misdeeds. Since she lives with him in the marital home, he is under Shar'i obligation to maintain her. If there is any need to punish her or to institute measures to make her realise her folly, he can resort to some other steps, e.g. he may refuse to speak to her or refuse to eat the food she prepares. But he may not refrain from maintaining her.

**Q. What is the Shariah's view on the practice of khatams held forty days after a person has died? Men and ladies gather in separate sections of the house to read Qur'aan Shareef and Tasbeeh for the deceased.**

**A.** While it is permissible and meritorious to recite Qur'aan Shareef or perform any act of ibaadat or give charity with the intention of the thawaab being transferred to the deceased, the 40-day, 7-day, etc. khatm customs are bid'ah. It is neither permissible to participate in these innovations nor eat of the food served.

**Q. In the Hadith it comes that food should not be left open as shaitaan contaminates it. What about food left open in a fridge or a cupboard?**

**A.** Food left uncovered in a fridge, in our opinion, is covered in view of the door being closed. The same should apply to a cupboard. However, besides the aspect of shaitaan contaminating uncovered food, insects and cockroaches have ready access to cupboards. The uncovered food in a cupboard will therefore still become contaminated.

**Q. People generally give presents to their wives and children on the 10<sup>th</sup> Muharram (the Day of Aashuraa). They base this custom on the Hadith which exhorts spending lavishly on one's family on this great day. Please comment on this custom.**

**A.** While the Hadith encourages some lavishness towards one's family on the Day of Aashuraa, the custom of giving presents on this particular day is not Sunnat. There is no origin in the Sunnah for this custom. It is improper to develop a custom which has no origin in the Shariah and then to baselessly justify it by personal and fallacious interpretation of Hadith.

**Q. Is it permissible for in-laws to take things from the house of their son-in-law without his permission?**

**A.** It is haraam for them to take the things of their son-in-law without his permission.

**Q. Is it permissible to keep teddy bears and dolls for little children to play with? Someone informed me that dolls are permitted in the Hadith.**

**A.** It is haraam to keep any toys, teddy bears, dolls, etc., which are images of people or animals. The Malaaikeh do not enter a home in which there are such images. Keeping such images is among the major sins. The 'dolls' mentioned in the Hadith were not images like modern-day dolls which are so real-like. The dolls mentioned in the Hadith were merely bits of rags stuffed together by little girls. Such 'dolls' did not have faces like the doll-images in our time.

## IBN MAS'OOD'S OATH

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), a senior Sahaabi, took an oath on the reality of the following four things:

- (1) He whom Allah Ta'ala has befriended here on earth will remain Allah's friend in the Aakhirah.
- (2) Allah will never treat Muslims the same as non-Muslims regardless of the degree of their Imaani weakness.
- (3) A man will be in Qiyaamah with those whom he loves.
- (4) In Qiyaamah Allah will conceal the sins of those whose sins he had concealed here on earth.

## NEW OR RENEWAL

When sending subscriptions for The Majlis, please take the trouble to state whether it is for RENEWAL or for a NEW subscription. This simple information will save us considerable time. Jazaakumullaah.

**Q. A man is survived by his father, brother and a half brother (same father but different mothers). He has no other relatives. How should his estate be distributed among these relatives?**

**A.** The only heir is his father who inherits the entire estate.

**Q. If slaughtered poultry is immersed in hot water, will the chickens be haraam even if the entrails do not burst open?**

**A.** Even if the entrails do not burst open, the chickens will be haraam. Once the poultry is immersed in hot water before removing the entrails, the chickens become haraam.

**Q. After I purchased an item in good faith from a friend, I discovered that it was a stolen item. My friend refuses to take it back. Can I still make use of the item?**

**A.** It is haraam for you to make use of it. If you are aware of the owner, you should somehow return it to him. If you do not know who the owner is, give it to some poor Muslim or sell it and distribute the money to poor Muslims.

**Q. Is it permissible for the muqtadis to recite Surah Faatihah in the third and fourth raka'ts of Fardh Salaat?**

**A.** It is permissible.

**Q. If Dua Qunoot is mistakenly omitted in the third raka't of Witr and one remembers this while proceeding to Sajdah, what should be done?**

**A.** Complete the Salaat and perform Sajdah Sahw.

**Q. Could ghusl for Jumuah and janaabat be made on Friday with one niyyat or should two separate ghusl be made?**

**A.** One ghusl will suffice. Niyyat for both acts could be made in the one ghusl.

**Q. I paid my income tax with halaal money. Later I obtained some interest from the bank. Can I use this interest on the basis that it is in lieu of the halaal money which I had paid for the tax?**

**A.** This interpretation is not valid. Once the halaal money has been used, it cannot be offset with interest. The interest which is acquired later will have to be eliminated in accordance with the Shariah. You should give it to the poor without niyyat of thawaab.

**Q. Is it permissible to resort to abortion if a woman has been raped?**

**A.** In this case abortion will be permissible only before 120 days. When 120 days have passed, the foetus is a living being. Rooh then enters the foetus. Under no circumstances will abortion then be permissible.

**Q. I have divorced my wife by whom I have a one-year-old son. They are refusing me to see my baby. It is actually my ex-father-in-law who is responsible for this. Does he have any right to do this?**

**A.** Your ex-father-in-law has no right of preventing you from having access to your child neither does your ex-wife. Only if they have a valid Shar'i reason, could they prevent you.

**Q. If my ex-in-laws refuse to allow me to see my baby, am I allowed to take court action against them?**

**A.** While this is permissible, it should be the very last resort. Introduce some responsible people of the community into this matter. Perhaps if they discuss with your ex-in-laws and explain the Shariah to them,



# QUESTIONS and ANSWERS

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they may relent and understand the need to abide by Allah's Law. Only when all attempts have failed, should you take court action.

**Q. My husband comes home very late after Isha almost every night. He comes home hours after Isha. He does not go to bad places, but spends most of the time with his family and with friends in things which are not necessary. Is it proper for him to leave me all alone almost every night while he enjoys himself for hours elsewhere?**

**A.** It is not permissible for a husband to conduct himself in this way. If occasionally he comes in late, it is understandable. But, this habit which he has inculcated is in conflict with the huqooq (rights) of the wife.

**Q. Does a woman have any right of choosing a name for her baby or is it the right of her husband's parents?**

**A.** The child's mother has the first right of choosing a name for her baby. Her in-laws do not have a prior right over her in this matter. However, as long as the name chosen by them is Islamic and holy, there is no need to initiate an argument over it. Causing unnecessary ill-feeling and animosity is unintelligent. In such matters one should overlook one's own right for the sake of mutual harmony. It is ignorance which leads to violation of huqooq (rights). Nevertheless, the intelligent person will turn a blind eye when his/her rights are violated. For the sake of the lasting happiness subsistence of the marriage, it is necessary to exercise much sabr and overlook even the violation of one's rights. The Qur'aan Majeed orders: "Ward off (evil) with what is more beautiful..."

**Q. My father had made a gift of his fixed property to me and my sister while he was alive. However, no document was drawn up. Although I was allowed to collect the rents of the property, I could not sell it while he was alive. Also, he would take part of the rent every month. The heirs are now claiming that the property is part of the estate and they all have a share therein. What is the ruling of the Shariah?**

**A.** The gift is invalid. The property belongs to the estate. All the heirs will have to be given their shares. They all inherit in the property. Read the explanation on gifts which appears elsewhere in this issue.

**Q. A man had made a gift of his house to his wife while he was alive. He told his children that the house belonged to their mother as long as she will remain alive. After her death, they will inherit it. What is the position of the house now that the man has died?**

**A.** The house is part of the deceased's estate. It does not belong to the wife. The gift is invalid. All the heirs will inherit in it.

**Q. Is birth control allowed in Islam?**

**A.** Birth control is a shaitani plot which the kuffaar have imposed on the world. Muslims too are following this kuffaar conspiracy of thwarting the Decree of Allah Ta'ala although they can never succeed. Birth control is in diametric conflict with the teachings of Islam. Muslims should not adopt the evil culture of the kuffaar thereby displaying utter ingratitude for the bounties of Allah Ta'ala. The penalty for indulgence in unnatural and un-Islamic misdeeds will have to be paid in both this world and the Akhirah.

**Q. Is it permissible to recite the Qur'aan while breast-feeding?**

**A.** To recite from memory in this state is permissible. However, one should not recite from the Mus'haf (Qur'aan copy) while breast-feeding.

**Q. Is there a Hadith to the effect that drinking ice-cold water is bad for females?**

**A.** We are not aware of any such Hadith.

**Q. Is it permissible to recite the Qur'aan from memory during the state of nifaas (post-natal**

**bleeding)?**

**A.** It is not permissible. During the state of haidh, nifaas and janaabat it is haraam to recite any part of the Qur'aan whether looking in the Qur'aan or from memory.

**Q. A man has committed incest with his own daughter. What are the implications with regard to future association/contact, etc. between this man and his daughter?**

**A.** May Allah Ta'ala protect us from the evil lurking in our nafs. Contact/communication between them is unlawful. The law of Hijaab will apply most severely on them. This father is now in the category of a complete stranger to his daughter in so far as association is concerned.

**Q. If a child is born from this unfortunate relationship (described above) what is the status of the child?**

**A.** The child is illegitimate. Furthermore, this man's own nikah has irrevocably ended. His wife no longer remains his wife. They can never again live together. There is no way of legalizing any union between them.

**Q. I have heard that Janaazah Salaat was performed for Maulana Abul Hasan Nadwi (rahmatullah alayh) in Makkah. Is Janaazah Salaat performed in 'abstentia' valid?**

**A.** According to other Math-habs (Shaafi, etc.) it is permissible. According to the Hanafi Math-hab it is not valid.

**Q. A man said to his wife: "If you go to your parents, don't come back. Remain there." The wife regarded this as a mere threat. She, therefore, went without his permission and returned after a few hours. She then asked him about his intention for this statement. He said he had made it as a threat to deter her from going. Is this statement Talaaq?**

**A.** No, talaaq has not taken place. The statement is not Talaaq since it was not the husband's intention. However, the woman who had gone to her parents in spite of her husband's prohibition is a mal'oon (accursed). She remained under the curse of Allah Ta'ala and His Angels for all the time she had been out of the house.

**Q. If qadha of a Ramadhan fast is intentionally broken without valid reason, will the 60-day Kaffarah have to be observed?**

**A.** There is no Kaffarah for breaking a qadha fast even if it is the qadha of Ramadhan. The qadha should be kept on another day.

**Q. If a Masboq forgets to get up after the Imaam's Salaam and realises his error only after he had commenced to reciting Tasbeeh, what should he do?**

**A.** As soon as he realises his error, he should rise and complete his missed raka'ts and perform Sajdah Sahw. As long as he did not do anything to invalidate the Salaat, he can get up and complete the Salaat.

**Q. One Molvi Saheb who is infatuated with secular education is of the opinion that it is a waste of time to teach in a Madrasah. Can this Molvi be classified as an Aalim of the Deen?**

**A.** Leave alone being classified as an Aalim of the Deen. There are very strong doubts about him being classified a Muslim. Rasulullah (sallallahu alayhi wasallam) said: "The noblest among you are those who learn and teach the Qur'aan." There is no nobler profession on earth than to teach in a Madrasah provided the teacher has ikhlaas (sincerity). How can a man who has an aversion for a noble institution which teaches the Qur'aan, be a Molvi? An Aalim of the Deen is one who along with his Deeni ilm is imbued with Taqwa—with the Fear of Allah Ta'ala. May Allah Ta'ala save the community from such ulama-e-soo' (evil learned men).

**Q. Is it permissible to confiscate papers and newspapers which portray pictures of people and advertise sports, television, etc.? These papers are sometimes left in the Musjid for people to take.**

**A.** It is not only permissible, but incumbent to remove and destroy the haraam papers. It is not permissible to allow such papers to be distributed at the Musjid.

## NOOR FROM ALLAH

"He whose breast We expand for (accepting and understanding) Islam, verily he is on a Noor from his Rabb."  
(Surah Zumar)

**Q. A Darul Uloom has employed the services of a secular teacher to train students the methodology of imparting Deeni Ta'leem to children. Please comment**

**A.** Neither does the secular teacher nor his employers at the Darul Uloom have any understanding of Ta'leem-e-Deen. If the Darul Uloom authorities possess a true understanding of the Deen and the way in which the Deen has been taught for the past fourteen centuries, they would not have disgraced themselves and the Madrasah students by employing the services of a man who is a jaahil as far as ta'leem of the Deen is concerned. There is no relationship between the methodology of the kuffaar schools and the Madrasah. The training of the secular teacher is for secular education, not for Deeni Ta'leem. The attitude of the employers of the secular school teacher displays the Islamic barrenness of this modern and liberal daarul uloom. No true Darul Uloom who prides itself as an upholder of Rasulullah's Sunnah and the Shariah will ever demean and degrade itself by submitting the Students of the Deen to those who have gained qualifications in mundane education at kuffaar institutions. Deeni Ta'leem is entirely independent of the ways and methodology of the kuffaar institutions.

**Q. My parents insist that I attend kuffaar university. Am I disobedient for refusing?**

**A.** While literally you are disobedient, such disobedience is ibaadat if it is in submission to the Command of Allah Ta'ala. Kuffaar universities are evil and immoral places. Immorality and kufr are their salient features. Your first obedience is to Allah Ta'ala. If your parents' wishes and orders conflict with the Shariah, it is not permissible to obey them. Obedience to the Shariah is Waajib. In any conflict, give preference to the Shariah and gain the Pleasure of Allah Ta'ala even if it displeases your parents.

**Q. What should be done with items which people leave behind in the Musjid? These are cheap things like socks, handkerchiefs, a few cents, etc. which are not claimed.**

**A.** Cheap items which no one will steal should be put in a place where everyone can view it. The owners will reclaim it if they see the items. After some time when it is felt that no one will claim it, the items should be given away to the poor.

**Q. Is it permissible for children to play video games in which pictures of people and animals do not feature?**

**A.** It is not permissible for them to indulge in these games. Rasulullah (sallallahu alayhi wasallam) said that every amusement of the Mu'min is *baatil* (baseless and unlawful). Consider a game such as chess, the benefits of which are acknowledged. In spite of the benefit, Rasulullah (sallallahu alayhi wasallam) said that the one who plays chess is like one who dips his hands in the blood of a pig. These games lead to evil. They are addictive. Considerable time is squandered in futility. It detracts from Thikrullah. One thing leads to another. Children follow only their nafs. Such addiction will later lead to games in which feature pictures of animate objects and other immorality. It is not permissible to open up an avenue of moral and spiritual destruction which will only ruin the children. Furthermore, a television set is required for video games. This compounds the evil.



# THE SALAFI AND BARELWI EXTREMISTS

Islam is the Deen of moderation, hence Rasulullah (sallallahu alayhi wasallam) said:

*"The best of things is their moderate path."*

The Qur'aan Majeed also describes this Ummah as *Ummatan Wasatan* (the Ummah of the Middle Path, the Moderate Ummah). This Path of Moderation ordained by Allah Ta'ala is the Sunnah of Rasulullah (sallallahu alayhi wasallam). Any departure from this straight and moderate Path is deviation, excess and extremism which culminates in bid'ah. All new sects and groups which spring up from time to time are extremists who have gone astray from the Moderate Path of the Ahlus Sunnah—the Path of Rasulullah (sallallahu alayhi wasallam) and his noble Ashaab (radhiyallahu anhum).

## SALAFIS AND BARELWIS

Two current sects of extremism and deviation are those who dub themselves 'Salafis' and the other sect is the Barelwis commonly known in our day as the Ahl-e-Bid'ah or the Qabar Pujaaris (Grave Worshipers). While both these groups are sects of extremism having drifted and strayed far from the Path of the Sunnah, they are both sects of Bid'ah.

The difference between these two sects is that they stand at opposite poles of bid'ah extremism. While both believe and practise bid'ah, their bid'ah is of divergent paths.

## HAAZIR NAAZIR

Haazir-Naazir refers to the attribute of Omnipresence, i.e. present here, there and everywhere at one and the same time. According to the Qur'aan and Sunnah, this attribute belongs exclusively to Allah Azza Wa Jal. No created being enjoys this divine attribute. It is a Sifat (Attribute) peculiar with only The Eternal Allah Ta'ala. It cannot be attached to any human being or any created being even if that being is a Nabi or the most powerful Angel.

According to the Ahlus Sunnah Wal Jama'ah (the Barelwis too baselessly call themselves Ahlus Sunnah), Only Allah Ta'ala is Omnipresent. This article will only state the beliefs without furnishing the Shar'i evidences therefor. Insha'Allah, in a future article the proofs shall be presented.

According to the Salafis, Allah Ta'ala is not Omnipresent. They assign and consign Allah Ta'ala into a constricted created space in Allah's created universe. They believe that Allah Ta'ala is stationed on the Arsh only. Having subjected the relevant Qur'aanic aayat to personal interpretation of concoction, they churned up a belief which strips Allah Ta'ala of His Sifat of Omnipresence.

The Barelwis went to the opposite extreme of propagating that this divine attribute is not exclusive with only Allah Ta'ala. They believe that Rasulullah (sallallahu alayhi wasallam) too is omnipresent. In their attempt to justify this belief of kufr they resort to weird arguments. They degenerate to the low ebb

of even attributing this divine attribute to shaitaan. In order to have a basis for their concoction of kufr they will argue that if shaitaan can be everywhere why can Rasulullah (sallallahu alayhi wasallam) not be everywhere. This argument is so stupid, so bizarre and so vile that it is an insult to intelligence to even consider it for debate.

Beliefs cannot be based on weird concoctions of the minds of people. Beliefs require absolute Qur'aanic and Hadith facts and proofs. No shaitaani analogical reasoning is valid for any deduction of masaa-il, leave alone beliefs.

## WASEELAH

*Waseelah* literally means medium. *Waseelah* has different meanings according to the different sects.

According to the Ahlus Sunnah, the meaning of *Waseelah* when supplicating, i.e. making Dua to Allah Ta'ala, is to petition Allah Ta'ala for one's needs and to tender the medium of a Nabi or a Wali or even the medium of one's own pious deeds. Example: "O Allah! Accept my dua through the *waseelah* of Rasulullah (sallallahu alayhi wasallam) — or through the medium of a certain amal-e-saalih which I had rendered solely for your pleasure."

In this type of *Waseelah*, the dua is made directly to Allah Ta'ala, not to the Nabi, etc. It is not permissible to supplicate to any being besides Allah Ta'ala. To make dua to any being besides Allah Ta'ala is shirk in terms of the Shariah.

According to the Salafi extremists, supplicating in this way is not permissible. Even this form of *Waseelah* in which the supplication is made directly to Allah Ta'ala, is considered shirk by the Salafis.

According to the Barelwi Bid'atis, it is compulsory to make dua directly to Rasulullah (sallallahu alayhi wasallam) or to the Wali in the grave. Since *Dargah-Puja* (or worship of the graves of the saints) forms an integral part of the Aqeedah of the Qabar Pujaari sect, they consider it imperative to make dua to Rasulullah (sallallahu alayhi wasallam) or to the Auliya in their graves.

## THEIR EXTREMISM

From these two issues, viz. the Haazir-Naazir and the *Waseelah* questions, it will be seen that both these groups have strayed far from the Moderate Path of the Ahlus Sunnah Wal Jama'ah. While the one group negates Omnipresence for Allah Ta'ala, the other sect ascribes it to even created beings. While the one group of Bid'atis (the Salafis) refute *Waseelah* in even its lawful form, the other group of Bid'atis (the Barelwis) go to the opposite extreme of developing it into a concept of shirk whereby divinity is conferred to Rasulullah (sallallahu alayhi wasallam) and the Auliya. In this deviation, they have fallen into the same trap as the Christians and other people of shirk.

Besides the clarity of Shar'i proofs for the views of the Ahlus Sunnah Wal Jama'ah, commonsense will acknowledge the simple and convincing reasoning of those who ascribe to the Middle Path of the Deen.

# THE PRICE OF JANNAT AND JAHANNUM

Allah Ta'ala revealed to a Nabi:

"O Son of Adam You are purchasing Jannah at a very high price and Jannat at a very low price."

Explaining this Wahi, the Auliya present the following example. A faasiq (flagrant transgressor) invites another faasiq (or fussaag) to a function. He spends a considerable sum of money for this function (as we observe the fussaag perpetrate for wedding functions). Spending extravagantly and excessively for such haraam functions seems insignificant to the faasiq. Thus, he purchases Jahannum at a high price.

While he considers as insignificant and quite easy to squander an enormous sum of money on his haraam function, he finds it difficult to invite a poor and hungry person for meals. Despite the very little it will cost him to feed the poor man, he finds it extremely difficult whereas this meagre sum constitutes the price of Jannat.

This attitude applies especially to those transgressors who squander money on haraam wedding and other functions and activities.

## LOUIS FARRAKHAN

Many Muslims are in the dark regarding the status of Louis Farrakhan of the U.S.A. This person is the arch-representative of Elijah's religion which teaches:

- That he (Elijah) was the Nabi of Allah.
- That Allah appeared in human form, in the form of a Syrian named Fard Muhammad.
- That this god-incarnate Fard appointed him (Elijah) as the Messenger of Allah.

While these are the fundamental pillars of this religion of kufr, Elijah's religion reeks of much kufr. Louis Farrakhan espouses this very religion. But, gullible Muslims, especially in the Arab World are quickly taken for a ride by the vociferous 'Islamic' slogans of Louis Farrakhan, the campaigner of Elijah's kufr.

The religion which Farrakhan espouses has no relationship with Islam.

## PUNISHMENT FOR EAVESDROPPING

Amr Bin Dinaar (rahmatullah alayh) of Madinah Munawwarah narrates that a man after having buried his sister discovered that his wallet with his money had dropped in the grave. He returned to the cemetery during the night with a friend and opened the grave. He managed to retrieve his wallet.

He witnessed the frightful scene of fire burning his sister. After closing up the qabr he hastened to his mother and reported the episode he had witnessed. His mother said: "She used to delay in performing her Salaat waiting until the time had expired. She was careless when making wudhu and she would eavesdrop when people were having their private discussions. Then she would reveal to others what she had heard. This is the cause of her punishment in the grave." May Allah Ta'ala save us all.

## THE SIGNS OF ALERTNESS

The following are the signs of a man who has emerged from the veils of ghaflat (obliviousness, neglect, carelessness):

- He is contented with his worldly affairs (possessions) and he procrastinates in worldly activities, i.e. he is not hasty in making worldly decisions.
- He is desirous of the Akhirah and he makes haste towards it.
- In Deeni matters and the acquisition of Deeni Ilm he makes effort.
- He is courteous to people and he offers them naseehat (advice and admonition).

## HOW A MAN BECOMES ENNOBLED

Hadhrat Haamid Al-Lifaaf (rahmatullah alayh) said that a man who thinks much of Maut is ennobled by Allah Ta'ala in three ways:

- (1) He is blessed with the taufeeq of making Taubah (repenting).
- (2) He is contented with whatever Allah Ta'ala has bestowed to him.
- (3) He is able to concentrate in his ibaadat.

On the contrary, a man who forgets Maut is disgraced in three ways:

- (1) He does not readily gain taufeeq for Taubah.
- (2) He is not contented with what he possesses.
- (3) He is indolent in his ibaadat.

## THE NOBLEST AND THE MOST INTELLIGENT

Hadhrat Ibn Mas'ood (radhiyallahu anhu) reports that when Rasulullah (sallallahu alayhi wasallam) was asked "Who is the noblest?", he responded: "He whose character is the best."

When asked: "Who is the most intelligent?", he said: "He who remembers Maut the most and makes preparations for it."

Nobility is not in wealth, beauty and worldly rank. A person with a noble character is noble irrespective of his worldly lowliness and poverty.

Intelligence is measured in terms of a man's concern for the Akhirah. His concern for the Akhirah is gauged from his obedience to Allah Ta'ala.



## THE MEEQAAT OF TAN'EEM AND JI'RAANAH

Meeqaat is the place where Ihraam has to be adopted for Hajj and Umrah. It is not permissible to go beyond the Meeqaat boundary without being in the state of Ihraam.

This article will discuss only the Meeqaat of Umrah for those who are stationed in Makkah Muazzamah, whether residents or non-residents. The Meeqaat for people in Makkah, i.e., for those who intend to perform Umrah, is Hiehl. Hiehl is the area between the Meeqaat and the Haram. When a person in Makkah wishes to perform Umrah, it is obligatory that he/she goes to Hiehl and enter the state of Ihraam from there. The entire Hiehl area is valid for adoption of Ihraam. However, Tan'eem and Ji'raanah are *afdhal* (more preferable) because this was preferred by Rasulullah (sallallahu alayhi wasallam).

During Hajj, Hadhrat Aishah (radhiyallahu anha) had accompanied Rasulullah (sallallahu alayhi wasallam). In this regard, Bukhaari and all other reliable Hadith Kitaabs report as follows:

"Aishah (radhiyallahu anha) said: 'O Rasulullah! All your Companions are returning after having performed Hajj and Umrah except me.' (She was prevented from so doing on account of her haidh (menses).

Rasulullah (sallallahu alayhi wasallam) then ordered:

"Go with your brother to Tan'eem and adopt ihraam for Umrah."

In another narration also recorded in Bukhaari and other authentic Books of Hadith, it is said:

"Then Rasulullah (sallallahu alayhi wasallam) ordered Abdur Rahman Bin Abi Bakr (radhiyallahu anhum) to go with her to Tan'eem. Thus she performed Umrah after Hajj."

### WHAT THE FUQAHA SAY

In Sharhul Muhazzab, Imaam Nawawi, the Shaafi authority, says:

"The Meeqaat of one who is in Makkah and he intends to perform Hajj is from (anywhere in) Makkah. If he intends to perform Umrah, his meeqaat is from the nearest point in Hiehl. And the *afdhal* (best and most preferable) is definately from Ji'raanah because Nabi (sallallahu alayhi wasallam) performed Umrah from there. Then, if he (i.e. the one who intends to perform Umrah) misses it (Ji'raanah), (his *afdhal* Meeqaat is) from Tan'eem because Nabi (sallallahu alayhi wasallam) ordered that Aishah performs Umrah from Tan'eem."

Sharhul Mujazzab comments:

"That the Ihraam of Nabi (sallallahu alayhi wasallam) was from Ji'raanah is correct. This is Muttafaq Alahi (i.e. Reported by both Bukhaari and Muslim). Bukhaari and Muslim narrated it in their Saheeh (Authentic Books of Hadith) from the riwaayat of Anas Bin Maalik (radhiyallahu anhu). Imaam Shaafi, Abu Dawood, Tirmizi, Nisaa'i and others also narrated it from the riwaayat of Muharrish al-Ka'bi Khuza'i, the Companion of Rasulullah (sallallahu alayhi wasallam). Tirmizi said: 'This Hadith is Hasan (an authentic Hadith classification).'"

Tan'eem is the Hiehl area closest to Makkah. It is about three miles from Makkah.

The Meeqaat of Umrah of a resident of Makkah, whether a permanent resident or a traveller, is the nearest point of Hiehl (i.e. nearest to Makkah). Imaam Shaafi has explicitly stated this. His companions are unanimous on this. ....Our Ashaab (i.e. the Shaafi Ulama) say that this (nearest point) is the Waajib Meeqaat (i.e. it is compulsory to be in Hiehl even if it be one or two steps away from Makkah).

However, regarding the Mustahab (Meeqaat), Shaafi said in Al-Mukhtasar: "I best prefer that Umrah be made from Ji'raanah because Nabi (sallallahu alayhi wasallam) made Umrah from there. If it is missed then from Tan'eem because Nabi (sallallahu alayhi wasallam) had ordered that Aishah (radhiyallahu anha) performs Umrah from there. Furthermore, it is the nearest point of Hiehl to the Bait (Ka'bah). ....The best is from Ji'raanah, then with regard to fadhielat (virtue) is Tan'eem, then Hudaibiyyah. ....The Ashaab (of Imaam Shaafi) have explicitly asserted this unanimously in all narrations"

The ruling according to the Ahnaaf (followers of the Hanafi math-hab) is summed up in Hidaayah as follows:

"The Meeqaat of Umrah (for residents of Makkah) is Hiehl because Nabi (sallallahu alayhi wasallam) ordered Aishah's brother to have her Umrah performed from Tan'eem which is in Hiehl. ....However, Tan'eem is *afdhal* (most preferable) because of the Hadith in this regard."

There is no difference of opinion among the Ahnaaf on this issue. While the Shaafis say that Ji'raanah is *afdhal*, the Ahnaaf say Tan'eem. Both are Sunnat.

The following discussion on this question appears in I'laaus Sunan:

"Is Tan'eem as the Meeqaat for residents of Makkah fixed? On this question there is difference of opinion. Tahaawi says: 'Some say that for the one in Makkah who intends to perform Umrah, there is no Meeqaat other than Tan'eem. It is not permissible to go beyond it just as it is not permissible for the one intending Hajj to go beyond the Mawaaqeet (of Hajj). Others have opposed this view and say that the Meeqaat for the people of Makkah (for Umrah) is from anywhere of Hiehl. Adopting ihraam from any place in Hiehl suffices for them.'"

Mathaahibul Ar'ba-ah states:

"The Meeqaat of Umrah in relation to the people of Makkah, whether residents or travellers, is Hiehl.

The most preferable (*afdhal*) place of Hiehl (for Ihraam of Umrah) is Ji'raanah according to the Maalikis and Shaafis. The Hanafis and Hambalis say that the *afdhal* (Meeqaat) is Tan'eem, then Ji'raanah. Ji'raanah is a place between Makkah and Taa-if. ....Nowadays Tan'eem is called Musajjid-e-Aishah."

The foregoing references establish with abundant clarity that Tan'eem and Ji'raanah are *afdhal* locations in Hiehl for the Meeqaat of those residents of Makkah who intend to perform Umrah. This based on the authentic Ahadith of Rasulullah (sallallahu alayhi wasallam). Thus, the practice of proceeding to Tan'eem or Ji'raanah is Sunnat, not Bid'ah as some people nowadays claim.

While there is some difference of opinion on the Meeqaat of Tan'eem, it does not apply to the Sunniyat (being Sunnah) of Tan'eem as the Meeqaat. Some say that Tan'eem is a compulsory Meeqaat, i.e. it is obligatory to don the Ihraam at Tan'eem. But, the Jamhoor say that it is not obligatory. The ihraam may be adopted anywhere in the Hiehl area although Tan'eem is most preferable. There is no difference among the authorities of the Shariah regarding the fact that Tan'eem is a Sunnat Meeqaat. The view of bid'ah expressed by modern-day deviates—those who have deviated from the Path of the Ahlus Sunnah—is palpably baatil (baseless) and mardood (rejected),

## PROTECTION AGAINST ATHAAB OF THE QABR

Faqeeh Abu Laith (rahmatullah alayh) said that eight acts are necessary for protection against the punishment of the grave. Four of these have to be rendered practically and four are abstentions.

- (1) Performing Salaat with constancy.
- (2) Giving Sadqah (charity) regularly.
- (3) Abundant tilaawat of the Qur'aan Majeed,
- (4) Reciting Tasbeeh in abundance (i.e. Thikr)

The following are the acts from which abstention is imperative:

- (1) Speaking lies
- (2) Abusing trust
- (3) Gheebat (speaking ill of others)
- (4) Splashes of urine

The acts which have to be rendered, create much brightness and spaciousness in the Qabr.

### THE SCREAMS OF THE DEAD

Rasulullah (sallallahu alayhi wasallam) said: "If it was not that you would refrain from burying your dead, I would have supplicated to Allah Ta'ala to let you hear the screams of the dead as I am hearing."

## THE EVIL CONDUCT OF PROSPECTIVE 'HUJJAJ'

The thawaab of performing ibaadat in Madinah Munawwarah is multiplied by fifty thousand times and of ibaadat performed in Makkah Muazzamah, by one hundred thousand times. By the same token, evil committed in the Holy Places will be magnified in the same way. A sin committed in Madinah will be 50,000 times worse than a sin committed elsewhere. A sin committed in Makkah will be 100,000 times worse than a sin committed in another place.

When prospective hujjaaj proceed to the Mubaarak (Blessed) Cities for Hajj or Umrah, they should remember this and understand where they are heading for and what kind of Holy Land they will be setting foot on.

People generally believe that only the fortunate ones gain the opportunity to visit the Holy Places of Islam. Just as fortunate and blessed people are given the wonderful opportunity to visit and worship in Makkah and Madinah, so too are vile and unfortunate people allowed to enter the Holy Precincts. Instead of returning with the *barakaat* and wonderful spiritual benefits of the Mubaarak Places, they return darkened with sin and spiritual pollution. Hadhrat Fudhail Bin Iyaz (rahmatullah alayh) said:

*"Some people emerge from the bathroom purified while some people return from the Ka'bah polluted."*

When the Mu'min enters the bathroom for either wudhu or ghusl, he/she forms the niyyat of these acts of purification. As a result of the niyyat and the dua/thikr made during the wudhu, the acts of washing are transformed into acts of ibaadat. According to the Hadith, the sins of the Mu'min are washed away while he engages in wudhu and ghusl. On the basis of this Shar'i reality, Hadhrat Fudhail said that many people emerge from the bathroom purified of sin.

On the contrary, while the visit to the Ka'bah purifies one of all sins, many people return home from the Ka'bah loaded with additional and grievous sins. Far from being purified of their existing load of sins, they gain greater sins at the Ka'bah.

When the Muslim ignores the holiness of the Holy Cities and conducts himself in the same way as he is addicted to in his home country, then his evil misdeeds committed in the Holy Precincts are magnified thousands of times. Far from gaining pardon for his sins, he returns with an additional load of the most vile kind.

The behaviour of many modernist young people from South Africa and other parts of the western world is shocking and alarming. They behave exactly in the style of kuffaar tourists who are on a holiday or like kuffaar unmarried couples strolling in a park or in some other immoral place. It breaks our hearts to mention that these shayaateen in human form have transformed the Blessed Cities of Makkah and Madinah into a den of vice. They leave the shores of their homelands where they are accustomed to their acts and stunts of zina to enter the Holy Precincts to perpetuate their zina activities right within the Shadow of the Ka'bah.

Many teenage boys and girls of the modernist type are found courting and engaging in haraam intimate conversation in hotel foyers and especially in the Hilton shopping complex. Bereft of all shame and fear for Allah Ta'ala, they commit their vile misdeeds without even the thought crossing their minds that if the earth splits and swallows them, it will be too light a punishment for their heinous misdeeds committed right by the Ka'bah Shareef and in the Place where Rasulullah (sallallahu alayhi wasallam) is. For such immoral louts, the Holy Cities are an *athaab* of a terrible kind.



# THE BID'AH OF HALQAH THIKR IN THE MUSAAJID

*"Every bid'ah is deviation and every deviation leads towards the fire."  
(Hadith)*

Life's purpose, whether in the spiritual realm or in the mundane world is Thikrullah. Allah Ta'ala created us for only one purpose-for His remembrance (Thikr). Every act which governs the life of the Mu'min is designed to facilitate this purpose of life. The theme of the Qur'an-e-Kareem is Thikrullah-Thikr in all states and circumstances.

The Auliya in fact have progressed so much that every breath they inhale and exhale is Thikr. Every moment which passes without Thikr is occupied by ghaflat (indifference, obliviousness-utter forgetfulness of Allah Ta'ala). It is during our states of ghaflat that shaitaan succeeds in capturing our minds and hearts.

There can be no Muslim who will dare to contend that Thikr is not permissible or that Thikr is bid'ah. No Muslim will ever say that Thikr in the Musjid is bid'ah or not permissible. Yes, it can be said-and it is said-the manner, venue and form of Thikr are bid'ah or not permissible. If some over-zealous bandah engages in verbal Thikr while relieving himself in the toilet or while taking ghusl or while the Jum'ah Khutbah is in progress, he will undoubtedly be prevented and admonished and his method of Thikr will be proclaimed bid'ah. No one can have any rational objection to this 'prevention' of Thikr.

By the same token it serves no intelligent purpose to cite a dozen Qur'aanic verses which extol the virtues of Thikr, in a bid to criticize those who argue against loud Thikr in the Musjid. Also, such ayaat are not substantiation for the innovated practices of loud and halqah Thikr which have been introduced in recent times in the Musaaajid.

This article is not a discussion on Thikr-e-Jahri (loud Thikr) and Thikr-e-Khafi (silent Thikr). The subject of loud and silent Thikr will, Insha'Allah, be discussed in a separate article at some time in the future. Our present concern in this article is the transformation of Thikr practices of the Sufiyya-e-Kiraam into acts of Bid'ah by khulafa and mureedeen who have failed to understand the Maqсад (purpose) of Tasawwuf. Whereas the Maqсад of Tasawwuf is Islah-e-Nafs and development of Roohaaniyat by strict adherence to the Sunnah of Rasulullah (sallallahu alayhi wasallam), those who are supposed to be traveling in this domain have failed to recognize this reality. Since the reality has become blurred to them whether intentionally or unintentionally, they promote forms of halqah thikr sessions in the Musjid as being the Maqсад of Tasawwuf. While they may not make this an explicit averment, their attitude and way lead to this conclusion.

The emphasis on halqah thikr, loud thikr practices such as Khatm-e-Khwajgaan in fact appears somewhat bizarre-bizarre because they react in paranoid fashion when their emphasis on practices unrelated to the Sunnah is questioned and decried.

It is as clear as daylight that practices such as Khatm-e-Khwajgaan and the present-style halqah thikr to which even females are being lured into the public, have no origin in the Sunnah. In fact, the Sufiyya-e-Kiraam who had originated these remedial (and temporary) practices and measures, did not lay the emphasis on such observance which present-day so-called Sufis are applying.

Some of the Thikr practices, i.e. the peculiar methods were in fact taken from the yogis. While the Sufiyya-e-Kiraam had valid reasons for borrowing these methods just as Muslim Hukama and Muslim doctors borrow and accept the methods of kuffaar doctors for physical maladies, it must be understood that these are not practices to develop as Maqaasid and to give them such prominence in public places such as Musaaajid to create the impression that these subsequent introductions are Sunnah acts of Ibaadat and are the forms of Thikr intended by the Qur'aan Majeed.

Observance of these peculiar Thikr forms by the Sufiyya-e-Kiraam, even though initially permissible if maintained within the confines of Shar'i limits, cannot and should not be accorded Sunnat status. Observers and the community in general who attend the Musaaajid

should not be given the impression that the peculiar forms and methods introduced for Thikr in congregational form in the public venues are actual Sunnah acts of ibaadat.

It is this impression which later produces bid'ah. The peculiar methods prescribed by the Sufiyya-e-Kiraam have never been meant to be considered as goals to be pursued and to form a permanent part of ibaadat. Therefore, to cite the Senior Auliya in substantiation of the bid'ah that has been introduced in the Musaaajid and then to seek further support from the Qur'aan and Hadith, do not behove those who sincerely follow the path of Islah-e-Nafs.

Practices such as Khatm-e-Khwajgaan, Halqah Thikr and shaking the head from side to side should not be introduced in the Musaaajid. The mureedeen should execute their ma'mulaat in the privacy of their homes or in the Khaanqah of their Shaikh.

The Musaaajid are frequented by a wide variety of musallis of diverse persuasions and different affiliations. The Musaaajid in our country are unlike the little village Musaaajid which in most cases could be said to fall fully under the jurisdiction of the Shaikh whose presence dominates the whole village. Therefore, citing Hadhrat Gangohi's Thikr at the time of Tahajjud in the village Musjid, and that too when the Musjid was empty, is no daleel (evidence) for any practice which has assumed bid'ah dimensions.

It is undeniable that the Sahaabah had expelled from the Musjid people who had introduced a peculiar form of Thikr-a form unknown to the Sahaabah. The participants in the Halqah Thikr were branded as bid'atis. It is meaningless to cite a galaxy of buzrugs in support of the innovated methods and forms of Thikr. The irrefutable fact is that such forms are not Sunnah nor do the buzrugs claim their peculiar forms to be Sunnah.

The bid'ah of halqah thikr in the Musaaajid was until recently the occupation of exclusively Barelwis Bid'atis. Of recent, even some of those who have emerged from our Madaaris and Khaanqahs have borrowed from the Barelwis. This is truly lamentable.

When even a Mustahab practice is accorded a status of Wujub or when it creates a resemblance with the Ahl-e-Bib'ah, then such practice will be outlawed and discontinued notwithstanding its valid origination in the Sunnah. This is a principle of Fiqah (Islamic jurisprudence). On the basis of this principle when it becomes necessary to even ban a Sunnah practice then to a far greater degree will the prohibition relate to Mubah (permissible) practices which have no origin in the Sunnah. A Mubah practice which is accorded the status of Wujub (compulsion), whether expressly or by mannerism becomes a bid'ah in the unanimous view of the Fuqaha.

Once a man was sitting in Musjid-e-Nabawi in deep contemplation with his head hanging down. Hadhrat Umar (radhiyallahu anhu) who was observing him called on the man to lift his head. With his finger he (Hadhrat Umar) pointed towards his heart and exclaimed: "Tawaadhu' (humility) is here." Hadhrat Umar (radhiyallahu anhu) prevented the man from making a public display of humility in the Musjid.

It is noteworthy that the Qur'aan and Hadith exhort meditation and contemplation. Drooping the head, closing the eyes and sitting motionless are forms of contemplation.

Despite Muraaqaba (meditation/contemplation) and Muhaasabah (reckoning of one's deeds) being Sunnah practices, Hadhrat Umar (radhiyallahu anhu) forbade the man from adopting a form which draws the attention and gazes of people in the Musjid.

Public displays of pious acts generally lead to ujub (vanity, self-esteem and pride). This danger in relation to those engaging in Halqah Thikr, etc. in the public is very real. Ujub and takabbur are given impetus by public display of forms of Thikr which are not Masnoon. Almost all the participants have not been morally purified. When people whose nafs dominates their Aql and who are morally still polluted practice these specialized and peculiar forms of Thikr, their ego becomes bloated with ujub and takabbur. The effect of

such forms and displays of Thikr in the public thus have adverse spiritual and moral effects.

Now when Hadhrat Umar (radhiyallahu anhu) did not permit the valid external form of contemplation in the Musjid, how can the innovated practices of peculiar forms and methods of Thikr be tolerated in the Musaaajid?

Another serious disadvantage of having these practices in the Musaaajid is the misconception of these acts being Masnoon ibaadat, which will be created in the minds of unwary musallis. As time progresses, these non-Sunnah acts will become rooted and people will labour under the impression that these are the ibaadat goals to be pursued. In this way Bid'ah Sayyiah (evil innovation) develops.

The current Bid'ah customs, eg. urs, meelaad, qiyaam, fatehah, etc.; of the Ahl-e-Bid'ah had all originated in the same way. Pious men, albeit short-sighted or overwhelmed by enthusiasm/love, and failing to foresee the consequences of their new introductions, had initiated these practices. As time went by, they developed into the hard-core Bid'ah Sayyiah (evil innovation) which they are today.

The safety of Imaan and the purity of Islam can be maintained only by strict adherence to the Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam). New 'ibaadat' practices which have no origin in the Sunnah invariably end up as Bid'ah Sayyiah. Such accretions and mutants do develop with the passage of time. Shaitaan is always preoccupied with his schemes to deflect and destroy the Mu'mineen. He thus makes Bid'ah alluring by adorning it in the hues of ibaadat. Allah Ta'ala then sends a Mujaddid every century to root out the weeds and cut off the mutants which have corrupted the Deen. Islam is thus restored to its original state of simple and beautiful purity.

The present-day Halqah Thikr and Khatm-e-Khwajgaan, etc. customs which are so much emphasized and carried out with an emphasis denied to even Sunnah acts of ibaadat, have degenerated into Bid'ah. The proponents and organizers of these acts should take heed. They should rather exhort their mureedeen to engage in abundant Tilaawat, Durood Shareef, Istighfar, Tahleel, Tahajjud, etc., etc.-and that too in the style of the Sahaabah. The Khulafa hadhraat should emphasise on Islaah-e-Nafs, not on acts unrelated to the Sunnah.

The time and emphasis devoted to these non-Sunnah practices should be utilized for Islaah by reading to the Mureedeen the Islaahi kutub of Hadhrat Hakimul Ummah Moulana Ashraf Ali Thanvi (rahmatullah alayhi) and of other Akaabireen of the silsilah. The thrust of Hadhrat Hakimul Ummat's mission was Islaah (Moral Reformation). Hence he said: "I do not produce buzrugs; I do not produce Muftis; I do not produce Alims; I produce Insaan (Human Beings)." Man becomes Insaan only after Islaah of the nafs.

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## A FEARSOME EPISODE

The rejectors of Athaab-e-Qabr and those who are wantonly and shamelessly engrossed in disobedience and all of us should take ibrat (lesson and admonition) from this fearsome episode reported by the eminent Sahaabi, Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu).

A group of people came to Hadhrat Ibn Abbaas (radhiyallahu anhu) and explained that they were in the process of burying one of their friends who had just died. After having dug a grave for him, they suddenly saw a huge black serpent sitting inside the grave. The serpent had appeared from nowhere. They dug a second grave, a third grave and a fourth grave. However, in every grave the serpent appeared. They now did not know what to do.

Hadhrat Ibn Abbaas (radhiyallahu anhu) informed them to bury the man in one of the graves regardless of the presence of the serpent. He said that the serpent represented his evil deeds. Even if the entire earth has to be dug for graves, the serpent will appear therein. Thus, the man was buried alongside the serpent.



## THE PILLAR OF THE DEEN

Rasulullah (sallallahu alayhi wasallam) said:  
*"Salaat is the Pillar of the Deen."*

The Five daily Salaat constitute the central Pillar of Islam. It is the Pillar which holds up the entire structure of Islam. If this Pillar is destroyed, the whole Deen crumbles. If this Pillar is weakened, the entire Deen becomes weak. A Mu'min cannot be a proper Mu'min or a perfect Mu'min or a true Mu'min if the Institution of Salaat is not correctly observed. Every ibasaat minus Salaat becomes meaningless.

There can never be any success whatsoever in either the worldly life or in the spiritual life of Muslims without proper and perfect maintenance of this Pillar of Islam. A Muslim may spend all his time in acts of worship and philanthropy, but if the Pillar of Salaat is not well-guarded and sustained, he can never achieve any success whatsoever.

If anyone desires to reform from a corrupt life, and journey towards Allah Ta'ala, the very first act after having repented (Taubah) is correct observance of Salaat. Nowadays while the Musaaqid do become full with musallis on occasions such as Jum'ah, Eid and auspicious nights, Ramadhan, etc., Salaat is not observed properly as it should be. This central Pillar of Islam stands in ruins. Therefore, the Structure of our Deen is dilapidated.

### ABANDONED

In spite of the vital importance of Salaat, it has been abandoned by the overwhelming majority of Muslims. The empty Musaaqid – empty for the daily five Salaat – bear silent testimony to the destruction which Muslims have wrought to this great, wonderful and vital institution of Imaan. The neglect of Salaat is particularly conspicuous during Fajr and Isha Salaat when most people are at home. A survey of Musaaqid all over the world will establish that hardly five percent of Muslims are punctual and regular musallis. The percentage of regular musallis cannot be measured from the Jum'ah, Ramadhan and Eid congregations. The yardstick is the daily five Salaat, and in particular the Fajr Salaat when no one has any argument or alibi for not being present in the Musjid.

### WHEN TRAVELLING

The number of people performing Salaat along a journey will also indicate the extent of butchery and mutilation of this Institution of Salaat perpetrated by Muslims. Even those who are proceeding for Hajj or Umrah shamelessly practise wholesale neglect of Salaat. They do so without the least tinge of conscience. Without exception this evil conduct and attitude can be observed in whole plane loads of prospective Hujjaaj. They will sit in the plane relishing their excessive and gluttonous intake of food; they will destroy their spirituality with raucous behaviour; they waste away the time in futile conversation; they indulge in zina of the eyes, zina of the ears, zina of the tongue and heart, but their hearts remain indifferent to the purpose of their journey. Thus only a handful of persons will muster up the courage to perform Salaat in the plane. Yet they are proceeding for Umrah and Hajj. They are deceiving themselves in their attempt of deceiving others. While they attempt to mislead others with their 'Hajj/Umrah' journey, they have no intention of Hajj. Their plot is pure shaitaniyat and nafaaniyat. Their infinite misfortune is that they choose the Hajj/Umrah occasions and the Holy Cities for their evil. It is inconceivable and Islamically incomprehensible that a person who heads for Makkah Muazzamah and Madinah Munawwarah, will ever dream of neglecting and abandoning Salaat along the Holy Journey.

The same attitude which is shown to Salaat in the air by Muslims, prevails on the ground. Only a handful of people out of hundreds or thousands traveling by train will have the concern to perform Salaat. In every department and venue of life, Muslims are butchering Salaat despite the fact that the Shariah does not allow a Mu'min to delay Salaat even if he is unable to get out of bed. As long as a person can nod his head, observance of Salaat regularly, punctually and correctly remains Fardh even if the entire body from the shoulders down is paralysed.

Salaat remains Fardh on time even on the battlefield. How can Mu'mineen then discard Salaat on account of trade and journey? Everything the Muslim does is doomed for failure if he does not correctly sustain the Pillar of the Deen. There can never be any hope for the reformation of the Ummah as long as Muslims do not universally reinstitute Salaat on its proper basis. The initial thirteen years of his Mission of Rasulullah (sallallahu alayhi wasallam) consisted of only development of Imaan with Salaat and Islaah-e-Nafs (moral reformation). Without these two essential requisites, Muslims cannot progress in any field whatever. Regardless of their abundance of material wealth which they may possess as the oil sheikhs do, and irrespective of their qualifications in science and technology as innumerable thousands of Muslims possess all over the world, they will remain the slaves of the kuffaar and lay prostrate at their feet if the Institution of Salaat is not resuscitated and established firmly as the Muslims of bygone times had done.

## THE FIRST QUESTIONS

*In the Qabr (Grave) the first question pertaining to practical Islam, which will be asked after the three questions of Imaan, will be on Wudhu. In Qiyaamah, the first question pertaining to practical Islam will be about Salaat. If a man fails in this duty, he fails in everything else. He is then doomed for Jahannum.*

## THE MEN OF ALLAH

The Qur'aan Majeed describing the MEN of ALLAH says: *"They are such Men whom neither trade nor commerce diverts from the Thikr of Allah, from establishing Salaat and paying Zakaat, for they fear the Day when hearts and eyes will be upturned."*

## JAMAAT SALAAT

Performing Salaat with Jamaat in the Musjid is obligatory. A man who is negligent of Jamaat Salaat is termed a faasiq. Such a person is expelled from the Mantle of Allah's Mercy. If one has no valid Shar'i reason, it is not permissible to be absent from the Jamaat Salaat in the Musjid.

Jamaat Salaat in the Musjid is 27 times superior to Salaat performed at home. In addition the sin of unnecessarily absenting oneself from the Musjid is among the worst of the Kabaa-ir (Major) sins.

## A NOBLE WOMAN

Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala loves a woman who sprinkles water on the face of her husband to wake him up for Tahajjud Salaat. The husband who is annoyed when his noble wife resorts to such noble action commanded by Nabi-e-Kareem (sallallahu alayhi wasallam) should reflect and fear his own annoyance. Such annoyance smacks of an attitude of kufr.

## JOINING THE JAMAAT

The laxity and indolence which numerous musallis display when joining the Jamaat for the Fardh Salaat resemble the laziness of the munaafiqeen. The Qur'aan Shareef describes the munaafiqeen as 'lazy' when it comes to Salaat. It does not behove the Mu'mineen to answer the Iqaamat in the way the munaafiqeen do.

It is essential to ensure that the muqtadi commences the Jamaat Salaat together with the Imaam. When the Imaam recites Takbeer, the muqtadi should be in the saff and recite his Takbeer simultaneously. The evil practice observed in most Musaaqid is that numerous musallis leisurely stroll from the back. By the time they join the Jamaat, the Imaam has already commenced the Qira't. Some are so unfortunate that they remain sitting at the back until the completion of the Iqaamah. They then rise at their own sweet time and join the Jamaat when the Imaam has almost completed the Qira't. These are displays of nifaaq (hypocrisy). If not nifaaq then at least an attitude of nifaaq.

Musallis who behave in this haraam manner are depriving themselves of tremendous thawaab. In addition they incur the Wrath of Allah Ta'ala.

## THE VALUE OF TAKBEER

Once when robbers had stolen 200 camels belonging to Hadhrat Abu Bakr (radhiyallahu anhu), he was late for the Fajr Salaat. He arrived in the Musjid after commencement of Takbeer Tahrimah (the first Takbeer). After Salaat when Rasulullah (sallallahu alayhi wasallam) saw the gloom on his face, he (Nabi-e-Kareem) enquired of the reason for his gloom. When Hadhrat Abu Bakr (radhiyallahu anhu) mentioned the robbery, Rasulullah (sallallahu alayhi wasallam) exclaimed that he had gained the impression that the gloom was on account of having missed Takbeer Tahrimah.

When Hadhrat Abu Bakr (radhiyallahu anhu) asked about the value of Takbeer Tahrimah, Rasulullah (sallallahu alayhi wasallam) said that Takbeer Tahrimah is more valuable than everything between the heaven and the earth. This should be ample food for thought for those who are extremely indolent and lethargic when coming to Musjid.

## THE MISWAAK – ACKNOWLEDGEMENT BY THE KUFFAAR

Kuffaar scientists say that chewing sticks (miswaaks) which have been used for thousands of years in the Middle East, Africa and Asia, clean teeth and prevent plaque. Researchers from the University of Illinois in Chicago and the University of Stellenbosch in Tyberg, South Africa have investigated the practice of using miswaak in Namibia. The twigs from the plant *Diosporas lyciodes* are known as muthala. Researches isolated six chemical compounds that showed anti-microbial activity. This kills oral pathogens which are responsible for periodontal disease.

(USA TODAY, 6<sup>th</sup> March 2000)

## THE EFFECT OF IMMORALITY AND NUDITY

Immorality, nudity and shamelessness exercise their evil and harmful affect on the body, brains and soul. Whatever is unnatural is bound to have adverse and harmful effects on the human being.

Scientists have discovered that wearing the immoral garb called bikini makes women dim in the brains. A university psychologist in Britain claims that the ability to perform even the most mundane intellectual task plummets the more a woman reveals her body. He states: "A woman wearing a bikini quite simply cannot think straight."

## DEATH FOR NEGLECTING SALAAT

Rasulullah (sallallahu alayhi wasallam) said that a person who deliberately neglects Salaat has committed kufr.

In the unanimous view of all four Math-habs, the punishment for deliberate neglect and abandonment of Salaat is death. If a man abandons Salaat and refuses to reform himself, Islam orders his execution. In an Islamic land where there is Shariah rule, such a person will be put to death if he refuses to repent and reform himself.

## A HATED MUSALLI

According to the Hadith, among the people Allah Ta'ala most detest is a musalli who plays in his Salaat, i.e. he fiddles with his garments, looks around, sways to an fro and is extremely careless in the movements of the Salaat.

## THE KUFFAAR COSMETICS WITH WHICH YOU POLLUTE YOUR BODY AND SOUL

Algae grown on damp pig faeces is used in many skin-care products, including lipstick, face cream and body lotion.

Cosmetics produced by the kuffaar are harmful products – harmful to both the body and the soul. Haraam and impure substances are important ingredients of these cosmetics. It is imperative for Muslims to totally refrain from using these cosmetics.



## THE DESOLATION OF THE QABRUSTAAN

The purpose of visiting the Qabrustaan (cemetery) is twofold. — to supplicate (make dua) for the inmates of the graves and to be reminded of one's own maut (death).

For deriving maximum benefit from visits to the Qabrustaan it is best that the cemetery be left in a desolate state. The Qabrustaan is not a park in which people go for a stroll and to derive pleasure nor does one go to the cemetery to admire the scenery. A Qabrustaan which is unkept with the trees and plants growing naturally and wildly — a Qabrustaan in which the grass is not maintained like a lawn — is conducive for reminding one of maut. The desolation of the Qabrustaan is therefore necessary.

Those who are engaged in maintaining the cemetery should not attempt to transform the Qabrustaan into a garden or a park. We are commanded by Rasulullah (sallallahu alayhi wasallam): "Remember much the object which will sever all delights, i.e. Maut." Transformation of the Qabrustaan into a park is in conflict with the spirit of this Hadith as well as with other Ahadith and Qur'aanic aayaat. Making a park out of the Qabrustaan is of the ways of non-Muslims. Emulating them is haraam.

Grass and wild plants which grow naturally and wildly on the graves and in the Qabrustaan should not be cut or uprooted. The *tasbeehaat* which these plants recite, also benefit the inmates of the *quboor* (graves). The Qur'aan Majeed states emphatically that every object and item of Allah's creation recite His Tasbeeh and perform Sajdah in their own respective ways.

Transforming the Qabrustaan is no favour for anyone, neither for the living people nor for the dead. Placing flowers on the graves and erecting tombstones are forbidden. These are the practices of the kuffaar. They are utterly devoid of benefit. Erecting walls around the graves as is the practice in many places, is likewise haraam. Relatives who are concerned with Maut, the Akhirah and with the Shariah, should demolish the unlawful erections on the graves of their deceased.

## FALSE SURAHS OF A FALSE 'QUR'AAN'

The religion of the Shiahs has its own 'holy' scripture which it also describes as the Qur'aan. The Shi'i 'qur'aan' is loaded with falsities and kufr. However, on the basis of their belief of *taqiyyah* (i.e. to conceal their beliefs), Shiahs have taken their false scripture out of circulation to avoid alienating even modernist Muslims and illiterate Muslims whom they are wooing.

Lately the Shiahs have found a new avenue for their false propaganda. They are making use of the Internet to distribute false surahs from their false scripture. Their latest ploy is doomed for failure. Even modernist Muslims who are not Islamically educated recite the true Qur'aan which the Ummah possesses. No one makes tilaawat on a computer. The Internet deceptive ploy will therefore be of only nuisance value.

## A BID'AH

In some quarters in these times a new bid'ah has been introduced. After the Imaam has recited the first khutbah of Jum'ah, he presents a discourse in an alien language (i.e. in a language other than Arabic).

Thereafter he proceeds with the second khutbah. This practice is an evil bid'ah. It is an unlawful interference with the Sunnah method of reciting the Jum'ah Khutbah. It is essential to maintain ibaadat practices in exactly the same way as Rasulullah (sallallahu alayhi wasallam) had taught to the Sahaabah. Any divergence from the Sunnah method of ibaadat is Bid'ah Sayyiah (Evil Innovation).

### A CONTEMPTIBLE MAN

**A contemptible man is one who is ignorant of Allah's Road, and in spite of his ignorance he does not enquire about it. (Hadhrat Masihullah Khan)**

## PURIFIED OF ALL SIN

Rasulullah (sallallahu alayhi wasallam) said that the analogy of a Mu'min who performs his five Salaat regularly and correctly, is like a person who baths five times a day in a river of crystal clear water which flows in front of his home. Just as there will be no dirt and grime on the body of such a person, so too will there be no contamination of sin on this musalli. His Salaat, if performed perfectly according to the Sunnah, will not leave any trace of sin on him.

### A DETESTED PERSON

According to the Hadith Allah Ta'ala dislikes a person who laughs in the qabrustaan (cemetery). The Qabrustaan is a place which reminds or should remind a person of Maut. If a man can laugh in the cemetery, it is evidence for his spiritual blindness.

## THE KUFR OF THE SHIAH ISMAILI SECT

The following kufr appears in a supplication (dua) of the Ismaili sect:

"O Allah! Send durood on the seventh Imaam (Ismail) whom You have honoured and elevated.....and through whom You have abrogated the *zaahir* (external dimension) of the Shariah of Muhammad...."

(Extract from the Ismaili book, OUR ISMAILI RELIGION AND ITS SYSTEM)

The Ismailis believe in the abrogation of the Shariah of Rasulullah (sallallahu alayhi wasallam) and in the continuation of Nubuwwat. While the other Shiah sects believe covertly in the continuation of Nubuwwat, dubbing it Imaamate, the Ismaili sect overtly propagates their kufr doctrine of the continuation of Nubuwwat.

## THE EVIL OF SIHR

*Sihr* or magic (witchcraft or sorcery) is among the worst acts of kufr. While there are an abundant of fake *saahireen* (magicians) pursuing their fraud for monetary gain and misleading people, *sihr* is a reality stated by the Qur'aan and Hadith.

*Sihr* is kufr. It destroys Imaan. Yet many Muslims dabble in this shaitani occult. It is indeed shocking and alarming that in Lenasia (South Africa) some 'Muslims' have even set up a clandestine school to impart the kufr of *sihr*. These people should understand that they are no longer Muslims. *Sihr* is the antithesis of Imaan.

## IKHLAAS

The benefit of Deeni Ta'leem will be gained only if one has ikhlaas (sincerity). Without sincerity, there is no goodness and no benefit for the one who ostensibly asks Deeni questions. Some people have the habit of asking questions and seeking *fatwas* not for their own Deeni benefit, but to either embarrass others or to score points over them. It is highly improper to ask questions motivated by such corrupt intentions.

An example of a question accompanied by a corrupt niyyat is:

"Is it permissible to go out in Jamaat even if you do not have money? Many people go out in Jamaat on sponsored tickets or by taking a loan."

Since the one who posed this question obviously has an ulterior motive, it is improper for him to ask the question. Only if he himself is confronted with the issue should he pose the question. When a man desires to score points over others and he endeavours to show that they are wrong even though they may not be, then he should understand that he is trifling with the Deen. He should take stock of his own numerous sins and faults and occupy himself with correcting his own life. He should not be concerned with others and their faults.

Whether it is permissible to go out in Jamaat with a sponsored ticket or not or with a loan, is of no benefit to him. If he remains unaware of the answer he loses nothing. People who ask questions of this nature suffer from pride. They consider themselves pious whereas they are slaves of the nafs.

Questions on Deeni topics should be asked with the niyyat of giving practical expression to the teachings. If one has no such sincere intention, one should not ask questions.

## GHEEBAT

Saum (fasting) becomes very difficult for people who indulge in the evil of *gheebat*. During the time of Rasulullah (sallallahu alayhi wasallam) some Sahaabah reported that two ladies were on the verge of collapse due to exhaustion and hunger. They sought the advice of Rasulullah (sallallahu alayhi wasallam). He ordered that they should be induced to vomit.

After this instruction was carried out, the Sahaabah reported that they had vomited small pieces of flesh. Rasulullah (sallallahu alayhi wasallam) commented that their exhaustion was the consequence of their indulgence in *gheebat*.

According to the Qur'aan Majeed when a person indulges in *gheebat* he is actually devouring the flesh of dead Muslim bodies. This effect was physically demonstrated miraculously by the episode of the two ladies.

*Gheebat* means to speak ill of a person behind his/her back. The statement spoken is the truth, but nevertheless, will hurt the feelings of the persons. If the statement is false, it will be worse than *gheebat*. It will then be termed *buhtaan* (slander).

## THE FOLLOWERS OF SHAITAAN

**"And among people are those who dispute in (the Laws of) Allah without knowledge whilst they follow every rebellious shaitaan." (Qur'aan)**

People who lack knowledge of the Deen, but subject the Qur'aan and Hadith to their whimsical opinions fall within the scope of this Qur'aanic aayat. It is shaitaan who induces people lacking in Deeni knowledge to argue and debate the Laws of Allah Ta'ala. They regard the Qur'aan and the Ahadith of Rasulullah (sallallahu alayhi wasallam) as playthings, hence they subject the Qur'aan and Hadith to their personal opinion. In this shaitani process they mutilate the true meanings and commands stated in the Shariah. They do so because they are the followers of shaitaan. For such deviates, Rasulullah (sallallahu alayhi wasallam) issued the following warning:

*"He who speaks of the Qur'aan (i.e. argues and debates and gives his personal interpretation) with his opinion should prepare his abode in the Fire."*

## EXPELLING BID'ATIS

Once it was reported to Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), a very senior Sahaabi, that some people who had gathered in the Musjid were reciting Thikr in a peculiar way — in a way unknown to the Sahaabah. The members of the group were sitting in a *halqah* (circle). Their leader would instruct them to recite '*Subhaanallaah*'. All would then recite the thikr a hundred times. Then they would start another thikr. In this way they made thikr of *Subhaanallaah*, *Alhamdulillah*, *Allahu Akbar* and *La ilaha il lallaah*.

Hadhrat Ibn Mas'ood (radhiyallahu anhu) went to investigate. On observing this innovation, he ordered the expulsion of the group of Bid'atis from the Musjid notwithstanding the fact that they were engaging in Thikrullah.

The Sahaabah were extremely alert and did not allow the seeds of bid'ah to germinate.

## RIGHTS OF PARENTS

Even after death, parents have certain rights over their children. According to the Hadith of Rasulullah (sallallahu alayhi wasallam), these rights are as follows:

- To make Dua-e-Maghfirah for them.
- To render acts of ibaadat as Isaal-e-Thawaab for them.
- To fulfil what they had directed provided that their wasiyyat is not in conflict with the Shariah.
- To be kind and helpful to their associates (relatives and friends).



## INVALID HIBAH

For the validity of *Hibah* (gift) there are two necessary conditions

- (1) An express declaration to the effect that the item is gifted to the person concerned.
- (2) Possession of the gifted item is handed completely and fully to the person.

The *hibah* (gift) remains incomplete as long as full possession and control of the gifted item are not given to the person to whom the gift is made. Partial possession and possession without the power to use and dispose of the item are not valid in terms of the Shariah. Thus if a father makes a gift of his property to any of his children or to his wife, but stipulates that they may not sell it or that he will take the income of the property for himself while he is alive, then the *hibah* is invalid.

In view of the invalidity of the gift due to stipulations, the gifted item remains the asset of the donor. When he dies, the item forms part of his estate and will belong to all the heirs.

In view of such invalid gifts malicious wrangles develop and considerable animosity is generated among the heirs of the deceased person who had made the invalid *hibah*.

When a father wishes to make a gift of an item of substantial value to any particular child or children to the exclusion of his other children, he may do so for a valid Shar'i reason e.g. the excluded children are grossly disobedient or evil.

When a father makes such gifts of substantial value or of fixed property, it is important that the gift is recorded in a document and witnessed. In addition he should make the *hibah* known to his heirs so that no argument and dispute develop after his maut (death). While a written document and witnesses are not necessary for the validity of *hibah*, it is essential to adopt these measures for avoiding feuds, animosity and possible kuffaar court action with all their disturbing and heart-breaking effects.

In the absence of such a document and general knowledge the heirs will be within the ambit of their Shar'i rights to challenge and reject the claimed *hibah*. Since the claim, if the *hibah* was not made known to all during the mayyit's lifetime, is in conflict with the normal position, it cannot be accepted without solid Shar'i evidence.

It should be well understood that the *hibah* (gift) which does not comply with the two essential requisites mentioned at the beginning is not valid.

## RAMADHAAN AND UMRAH ARE NOT OCCASIONS FOR NAFSAANI HOLIDAYING

Among the signs of Qiyaamah as mentioned in the Hadith is that people, especially those who have wealth to squander in haraam, will regard Umrah/Hajj as an outing—as a tour—to satisfy their nafsani and carnal instincts and emotions.

Ramadhan Umrah has become a huge shopping spree for the purchase of haraam items which unscrupulous traders sell even in the Holy Cities. Un-Islamic clothing, television sets, videos, video games, cloaks and other garments bearing shameless kuffaar logos and designs, etc. are among the items sought by the so-called Hujjaaj or by those who fool others into believing that they have gone to the Holy Lands of Islam for ibaadat. The Qur'aan Majeed reminds them:

*"In fact, man has insight over his nafs even though he puts forth excuses."*

The deceits going for Umrah are fully aware of their unholy intentions even though they overtly pretend to be on missions of piety to the Blessed Citties. May Allah Ta'ala guide them and prevent us all from falling into the traps which shaitaan weaves for us. May Allah Ta'ala save us from the evil of our nafs.

## THINGS OF PREFERENCE

Hadhrat Abu Dardaa (radhiyallahu anhu), a Sahaabi, said; "I love poverty so that I remain humble in Allah's presence. I love illness so that my sins are forgiven. I love Maut so that I may meet Allah Ta'ala.

Jamadal Ulaa 1421 / August 2000  
**ZAKAAT NISAAB R750**  
**MEHR-E-FATIMI R2177**

## ZINA AND RIBA

Hadhrat Abdullah Bin Mas'ood (radhiyallah anhu) said: "When zina and riba become rampant in a town, Allah Ta'ala grants permission for its destruction."

From page 1.

## THE FALL OF THE UMMAH

### BLAME OURSELVES

It now serves no intelligent and no beneficial purpose to blame the Yahood and the U.S. for their atrocities and their subjugation of Musjidul Aqsa and the lands of Islam. The U.S., Israel and the whole alliance of kuffaar states lined up against the Ummah are all cogs in the Divine Machine of *Athaab* (Punishment) for Muslims who have opted for kufr and western immorality of their own free will. Since Muslims have preferred kufr culture over Sunnah culture, they are being made to taste the consequences of their evil choice. The following aayat fits the present day Ummah perfectly:

*"Fasaad (corruption) has appeared on the land and in the ocean on account of the (evil) which the hands of men have perpetrated, so that He (Allah) may cause them to taste the consequences of some of the misdeeds which they had earned."*

### SHAITAAN'S PLOY

Shaitaan has succeeded in duping Muslims into believing that the cause of their decline, fall and ruin is the kuffaar. Since Muslims have lost their Islamic and Imaani bearings they have fallen victim to shaitaan's plot of deception. He has convinced Muslims that Allah's Punishment (i.e. kuffaar domination and brutalities) is the cause of their misery and misfortune. By having succeeded in this plot, shaitaan has managed to deflect the Ummah from the real cause of its ailment. This deflection has ensured that Muslims will not treat the disease from which they are suffering. When they have failed to diagnose the malady, how is it possible to remedy the rot?

The real cause is not the kuffaar. On the contrary it is our transgression and total abandonment of Rasulullah's Sunnah. The kuffaar are our punishment. They are not the cause of the punishment. Our transgression is the cause of kuffaar successes and domination over us. The Qur'aan and Hadith are emphatic in pointing out these facts of the Ummah's ruin.

Now as long as Muslims fail to accept the real cause of their present state of degeneration, they will remain the slaves of the kuffaar and no amount of slogan-mongering and condemnation of America and other kuffaar will reverse the situation.

### THE WAY AND THE CURE

If Muslims truly desire to regain their former glory, their only hope is to accept the Qur'aanic remedy stated in the following aayat:

*"Say (O Muhammad!): 'O My servants who have transgressed against their own souls: 'Do not despair of the mercy of Allah. Verily He forgives all sins. Verily, He is The Most Forgiving, The Merciful. And, turn unto Allah in repentance and wholly submit to Him before there comes to you the punishment, for then you will not be helped. And follow that beautiful (Sunnah) which was revealed to you from your Rabb before there comes to you the punishment suddenly while you do not even understand.'"*

Thus *inaabat ilallaah* (turning to Allah Ta'ala in repentance) and wholly submitting to the Sunnah and the Shariah are the only solution for the calamities which have settled on us. May Allah Ta'ala bestow true vision to the spiritually blind hearts of Muslims.

## UNIVERSAL PUNISHMENT

Allah Ta'ala revealed to Nabi Yusha' Bin Noon (alayhis salaam) that He would soon be destroying with His punishment 60,000 transgressors and 1000 pious persons. Nabi Yusha' (alayhis salaam) expressed his surprise saying that while the destruction of the evil people is understandable, he did not understand why the pious ones will also be destroyed. In response Allah Ta'ala said that they refrain from *Amr Bil Ma'roof Nahi Anil Munkar* (Commanding virtue and prohibiting vice). They associate and mingle with the transgressors, hence the Divine Punishment will overtake them as well.

The Qur'aan Majeed referring to this Sunnat of Allah Ta'ala, says:

*"Beware of a calamity which will not overtake only the transgressors. Know that Allah is most stern in punishing."*

When the hearts of the learned and pious become desensitized as a result of their mingling and association with the flagrant transgressors, they abstain from *Amr Bil Ma'roof*. Allah's *Athaab* then becomes *halaal* for the entire community.

## OLD AGE

Once Hadhrat Umar (radhiyallahu anhu) found Rasulullah (sallallahu alayhi wasallam) crying. When he enquired, Nabi-e-Kareem (sallallahu alayhi wasallam) said:

*"Jibraeel (alayhis salaam) informed me that Allah Ta'ala feels ashamed of punishing an old person. Now when Allah Ta'ala feels ashamed (i.e. pities) old people, why are they not ashamed of Allah Ta'ala when they indulge in committing sins."*

Old people should reflect, understand and appreciate the wonderful honour Allah Ta'ala has conferred on them. In gratitude for this honour their tongues should always be fresh and moist with the Thikr of Allah Ta'ala. While young people have some hope of life, what hope does the old man cherish? He is destined for being snatched away from life at any moment. While in general it does not befit anyone to transgress the Laws of Allah Ta'ala, this applies in particular to aged people.

From page 8.

## THE BID'AH OF THE CURRENT HALQAH THIKR

It should be well understood that a Mubah (permissible) practice which has degenerated into a bid'ah or in which there exists this danger, will be and must be exposed and branded as Bid'ah Sayyiah regardless of its source of emanation. Whether it is the perpetration of the Ahl-e-Barelwi or of our own Ahl-e-Deoband, it must necessarily be exposed and prevented.

It will now not serve any beneficial purpose to attempt to justify these practices and try and create the impression that those who are criticizing these practices are anti-Thikr and that they are criticizing the tareeqah of the Akaabir. People who will reflect a bit will understand the falsity of this diversionary emotional tactic which men bereft of proper Shar'i argument employ. It is a great travesty of the truth to accuse the denouncers of Bid'ah by saying that they are condemning Thikr, Khatm-e-Khwajaan, etc. This tactic and strategem have all along been the capital of our Barelwi friends who charge that our Akaabir have no respect and love for Rasulullah (sallallahu alayhi wasallam) because they criticize the bid'ah practices of meelaad, qiyaam, urs and grave-worship. Now, some from our own camp--The Camp of Haqq--have joined ranks with the camp of baatil.

It is imperative that they ponder and take stock. If they do not, they too will degenerate and make their exit from the Camp of Haqq--the Camp of the Sunnah and end up in a morass of baatil and bid'ah in which the Ahl-e-Barelwi is entangled and floundering. It is our fervent dua that this does not happen, May Allah Ta'ala show us the Haqq and sustain us with the Haqq and keep us with istiqamat on the Haqq--The Sunnah--until the very last.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393  
PORT ELIZABETH

**Q.** Is it permissible for musallis to use the equipment of the Musjid for their personal use, e.g. the Musjid's vacuum cleaner, hose, etc.?

**A.** It is not permissible to commit abuse of amanat. It is not permissible for people to use any of the Musjid's property for their personal services.

**Q.** As a result of an argument between a Muslim and a non-Muslim, the Muslim smashed the liquor of the non-Muslim. The non-Muslim demands payment for his liquor. What is the Shariah's law in this matter?

**A.** The Muslim has to pay the value of the liquor to the non-Muslim. He may not acquire liquor to give to the non-Muslim as compensation. He has pay the value in cash or in kind. He may not pay with haraam items.

**Q.** Is it permissible to recite the same Friday Khutbah every Jumuah all year round?

**A.** Yes, it is permissible.

**Q.** Due to sickness some people sit on chairs when performing Salaat in the Musjid. Where should the chairs be positioned in the saff?

**A.** It is best to position the chairs at the extremities of the saffs. The chairs should not be placed in the middle of the saff, especially if there are several chairs. If they are all placed in a row in the saff, it will give the impression of a Christian church where people sit in a row on benches.

**Q.** If a husband has contracted Aids or some other form of venereal disease as a consequence of fornication, will his wife be entitled to refuse conjugal relation with him?

**A.** Yes, she can refuse. His contamination and pollution entitle her to refuse conjugal relations. And, he may not withhold maintenance because of her refusal. He is the cause of conjugal relations being denied to him.

## THE SIGNS OF NIFAAQ

The signs of nifaaq (hypocrisy) mentioned in the Hadith are:

- (1) When he speaks, he lies.
- (2) When he promises, he violates the promise.
- (3) When amanat (trust) is entrusted to him, he misappropriates it.

**Q.** Some people say that it is sinful to sleep with the legs towards the Qiblah. Is this correct?

**A.** It is correct. It is not permissible to stretch the legs in the direction of the Qiblah.

**Q.** During my childhood days I misappropriated and stole the property of others. This was long before I became baaligh. How do I compensate for these crimes?

**A.** The actual compensation is to pay every owner the value of the misappropriated item or to seek their pardon. Wherever this is possible, do it. Where not possible, give the amount to charity on their behalf. If you are unable to remember the exact item or its value, consult your conscience and contribute to charity the amount your heart instructs you. Rasulullah (sallallahu alayhi wasallam) said:

"Seek a verdict from your heart."

Also make dua-e-maghfirat for them if they are Muslims.

**Q.** I am a mechanic. After I repaired a vehicle, some of the parts which were replaced were forgotten by the owner. He was supposed to have taken the parts, but did not do so. After some time when I had tried to return the parts, I discovered that he had moved away from the town. I do not know his whereabouts. What should I do with the parts?

**A.** Keep them for a year in the hope that the owner will come back. If after a year he has not reclaimed the parts, give it to poor Muslims. You may also sell the parts or purchase them yourself after a year and give the money to the poor. If you intend using the parts, pay the true current market-value.

**Q.** I am a cashier in a store which among other products also stocks liquor. When customers come to pay for their goods, I have to cash up, handle and accept money for the liquor as well. Besides liquor, I have to handle other haraam foods such as haraam tinned meat, chickens and even pork. What is the state of my work?

**A.** It is not permissible to work in such a place. It is not permissible for a Muslim to sell or handle haraam products. You should repent and search for other employment even if the wage is less.

**Q.** A woman claims that her father-in-law fondled her with lust, but he denies it. What effect does this have on the woman's marriage?

**A.** If a man touches any bared part of his daughter-in-law's body with *shahwat* (sexual lust), the nikah of his son terminates. Then there is no way in which the damage could be rectified. For all time, the marriage of his son to this woman (his daughter-in-law) will be over. However, if the man denies the claim of his daughter-in-law, and there are no reliable witnesses to corroborate the woman's accusation, then the nikah will still be valid. But, if he is a liar, he should understand that Allah Ta'ala is fully aware of the reality. In the case of denial, the woman will not be living in sin if the Qaadhi had ordered the nikah valid on account of the lack of Shar'i evidence to support her claim. But, the man who has spoken a lie will be under the Wrath of Allah Ta'ala. In a place where there is no Shar'i Qaadhi as is the case in all non-Muslim countries, the woman, if she is absolutely certain of the truth of her allegation, should refer her matter to the senior Ulama of her region and accept their verdict. Whatever the outcome, she should observe total Hijaab for such an unscrupulous father-in-law. She should not view him as her father-in-law. She should consider him more dangerous than a complete stranger and avoid him like death by torture.

**Q.** In Bangladesh the government had recently attempted to close down the brothels. Hundreds of prostitutes were evicted. However, the High Court declared the profession lawful and has restrained the government from taking action against the prostitutes. Prostitution has been declared lawful by the senior Muslim judges of the Bangladesh High Court. Please comment on this state of affairs.

**A.** The judges who have made zina and prostitution lawful are not Muslims although they sport Muslim names and perhaps perform Salaat, etc. Those who legalize evil which Allah Ta'ala has made haraam are kaafirs. They are not Muslims. The government too is kaafir for submitting to kufr. The laws are made by the government. The kufr verdict of the High Court is the full liability of the government. Since that government and all governments in Muslim countries are operating in diametric contradiction to the Shariah, they cease to be Muslim. The Qur'aan Majeed very emphatically declares:

"Those who do not govern according to what Allah has revealed, verily, they are the kaafiroon."

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We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.



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Jamaduth Thaani 1421/ September 2000

**ZAKAAT NISAAB R765**

**MEHR-E-FAATIMI R2200**

## THE JIHAAD OF CHECHNYA CONTINUES

**And there is no aid, but from Allah,  
The Mighty, The Wise."  
(Qur'aan)**

Almost a year has gone by since the inception of the Jihaad in Chechnya. It is purely the fadhl of Allah Ta'ala that the Jihaad campaign has been sustained for this period against tremendous odds. Vastly outnumbered and outgunned and weak in every aspect, the Mujaahideen in Chechnya have been able to stem the brutal tide of the Russian aggression and plunder.

In spite of hundreds of thousands of displaced Chechnyan Muslims who had to flee their homeland and in spite of massive aerial bombardments conducted with brutal intensity and in which thousands of tons of bombs are rained down indiscriminately on the Chechnyan populace and in spite of the presence of over a quarter million Russian rats armed with the most sophisticated weaponry, the comparatively speaking handful of Mujaahideen have been knocking out the hell from the Russian atheists.

### A DISGRACEFUL ADMISSION

Recently the Russian ambassador in South Africa made a damning confession. He claimed that there are only between 2000 and 2500 Mujaahideen (whom he branded as terrorists) operating against the might of the Russian armed forces. The extent of mental derangement and bewilderment of the Russian authorities can be gauged from the confession of the ambassador. Why can over a quarter million fully trained, fully armed troops assisted by one of the world's mightiest air-forces not vanquish 2500 ill-equipped and under-trained Mujaahideen? For Muslims this is easy to understand. Allah Ta'ala declares in the Qur'aan Shareef:

*"There were many a small group which defeated a large army with the permission of Allah."*

Where the *nusrat* (aid) of Allah Ta'ala is, no army and no air-force nor the combined might of all the kuffaar nations can ever subdue and vanquish.

### A MISCALCULATION

Putin of Russia had made a gigantic miscalculation when he had twelve months ago boasted that the Chechnyan exercise would be over within a few days. Thereafter every now and again the Russian authorities have made similar stupid and laughable predictions. But to their consternation they have discovered themselves sinking deeper into the Chechnyan quagmire with every succeeding day. No where in the world today are so many kuffaar army personnel being dispatched to Hell as is being executed in Chechnya by the Mujaahideen by the fadhl of Allah Ta'ala. The Jihad continues with vigour and might.

### FROM THE FRONTLINE

From the Chechnyan Jihaad Frontline comes the following news:

### "CHECHENS ON THE OFFENSIVE – CHECHENS BOMB RUSSIAN BASES

As usual Russia has reacted to the defeats inflicted on them by the Chechen Mujaahideen in the past few weeks by imposing a complete blackout on news about the war-torn region, and making boastful predictions about its military capacities and imminent victory.

In the latest instance, Russian forces sealed off occupied Ichkeria after several daring attacks by the Mujaahideen on July 4<sup>th</sup> in which hundreds of Russian troops in Johar-Gala (Grozny), the Chechen capital, and in other major towns were killed. Moscow played down the number of deaths, claiming that only 60 soldiers were killed in the heavy bombings. Mujaahideen estimates put the Russian death toll at 640 for the first week of July, which began with the attacks on Russian bases.

### RUSSIAN BODIES

Russian forces cordoned off the whole of Ichkeria after the bombing. Witnesses speak of scores of helicopters removing the bodies from Russian bases, while troops were ordered to impose a strict curfew, with shoot-on-sight orders. Journalists were only allowed access to four towns. A report by the Agency France Presse said that a gag order had been imposed on doctors at military hospitals. All this lends credence to the estimate of the Chechens that the Russian body bags numbered at least ten times what was officially admitted.

Before allowing access to the wounded soldiers, a military doctor carefully briefs all the reporters on the rules of the game – No questions about casualties. The soldiers are probably too shocked to remember the details, and in any case, commanders have ordered them to keep quiet, said the AFP report.

### A FRIGHT

On July 4, Movladi Udugov, a Mujaahideen spokesman, gave Moscow a fright by announcing that 500 fighters were fully prepared to carry out operations throughout Russia unless it handed over Yury Bundanov, a Russian colonel wanted for rape and murder. The Mujaahideen also gave the Russians 72 hours to release 450 women and children. Immediately after the deadline, the Chechen news website reported that the Mujaahideen's military council has agreed on large-scale operations against Russian interests. This threat was promptly carried out on July 7 when Mujaahideen launched a surprised attack on an armoured column of Russians, damaging its anti-aircraft unit and killing four soldiers.

### RUSSIAN MEDIA

Recently even the tightly-controlled Russian media has managed to see through their own lies, saying that the attacks show Moscow is incapable of controlling Chechnya. Calls are already being made for Moscow to accept defeat and hold 'peace talks' with the Mujaahideen. Boris Berezonsky, an

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## DUA FOR THE MUJAAHIDEEN

The very least and the very minimum Fardh requirement which all Muslims have towards the embattled and valiant Chechnyan Mujaahideen is to daily offer sincere and fervent duas for them. It does not behove Muslims to adopt an indifferent attitude towards the Chechen Mujahideen who are locked in a life and death struggle of gigantic proportions. They have a mammoth task which will be accomplished with only Allah's Aid. Allah Ta'ala says in His glorious Qur'aan:

*"If Allah aids you, then there is none to defeat you."*

On the otherhand, if He withholds His *Nusrat* (Aid), then the combined power of the entire world will never avail. Thus, He says in His Noble Qur'aan:

*"And, if He withdraws (His Aid) from you, then who is there besides Allah who can help you."*

In these times of distress, Muslims should become conscious and alert. They should open up their hearts to their suffering bretheren in Chechnya and aid them in whatever way possible, the least being daily dua made with fervour. We are too much concerned with our own monetary pursuits. We sit in snug confidence of what we believe to be our own safety and peace, little understanding that the luxury, comforts and pleasures of this dunya are mere mirages and phantoms which can disappear at any time. What is happening to our Chechen bretheren can happen to any of our communities anywhere in the world. The mass destruction of the Ummah is being conspired by the kuffaar. Let us be alert and turn unto Allah Ta'ala in obedience. Let us banish the life and culture of the kuffaar and don the garb of our true culture – the Sunnah of Rasulullah (sallallahu alayhi wasallam). Only then will the long-withheld *Nusrat* of Allah Ta'ala arrive.

### THE DIVINE NUSRAT

In the words of the Qur'aan, we cry: *"When will come the aid of Allah?"* In response, Allah Ta'ala says: *"Hear! The Aid of Allah is near."*

But by our wanton acts of transgression and shameless abandonment of the Sunnah we are delaying and cancelling the *Nusrat* of Allah Ta'ala.

## CHRISTIAN DOMINATION

Rasulullah (sallallahu alayhi wasallam) had predicted that towards the approach of Qiyaamah the domination of the Christians will extend to Khaibar which is on the outskirts of Madinah Munawwarah. This prediction appears to have materialized in our time. The American control of the Arab Worl now has reached the precincts of the Holy Cities. In fact defacto American rule exists in most of the lands of Islam. The world of Islam being ringed by American military bases and all Muslim governments being controlled and manipulated by America and other Christian states are therefore no surprise. Qiyaamah has to come and all the events predicted by Rasulullah (sallallahu alayhi wasallam) must necessarily materialize.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q.** Some people say that according to Imaam Shaafi (rahmatullah alayh) there is no qadha for Salaat and Saum (Fasting) which have been missed. Only istighfaar is sufficient. Is this correct?

**A.** It is baseless. Qadha of Salaat and Saum is necessary according to all the Math-habs.

**Q.** I was on board the ill-fated plane (Egyptair) which lost a wing and an engine while landing at Harare enroute to Jeddah. Apart from some trauma, we had not suffered any injury or loss. We were accommodated at hotel for a few days before another plane was dispatched from Cairo. All expenses at Harare were paid by Egyptair. We have been advised that a claim against Egyptair is very possible and we stand a good chance of a claim for the inconvenience suffered. Is it permissible in terms of the Shariah to lodge such a claim?

**A.** A claim of this nature is not permissible. There is no scope in the Shariah for such a baseless claim. If it is proven that Egyptair was negligent in the maintenance of its aircraft, then affected passengers can claim for actual loss suffered in monetary terms. But a claim for inconvenience and trauma and the like remains baseless in all circumstances.

**Q.** I am a teacher at a co-ed Islamic school which caters for secular education until matric. Both boys and girls attend. I am extremely disillusioned with the set-up and attitude of the authorities. I have therefore handed in my resignation. The Ameer of the Islamic School, who is an Aalim said that if I leave this school and no replacement is found for the subjects which I teach, then I have no Deen in me. Please comment.

**A.** Your decision to resign was Islamic. You did the right thing. How can a school which houses both baaligh boys and girls be described as 'Islamic' Truly, the brains of the authorities of this 'Islamic' school have been deranged. The Ameer spoke drivel. In fact, those associated with the haraam school have no Deen in them.

**Q.** Many Muslim couples register their marriage in court before or after the nikah. Later, circumstances constrain them to terminate the court registration. The husband says that he is terminating only the court registration, not the nikah. This is in fact his intention. Obviously he either writes the word divorce or utters it although he has no intention of Talaaq. Is the Nikah still valid?

**A.** When a man applies to court for annulment of his court 'marriage', there is no need for either writing or uttering divorce. In fact, the husband, to the best of our knowledge, makes no utterance. He merely instructs an attorney to apply to the court for cancellation of the court registration. On the basis of the application made by the attorney, the non-Muslim court pronounces its verdict of 'divorce'. But such pronouncement has no validity in the Shariah. The Nikah remains valid.

**Q.** A group of commercial farmers enquired whether it is permissible to burn dead animals, the reason being that the dead animals cause sickness. Is it permissible to burn dead animals?

**A.** When it is permissible to cook, roast and fry even halaal meat, we do not see any reason why a dead animal may not be incinerated. In our opinion it is permissible to incinerate a dead animal.

**Q.** When goats are small the farmers use some type of gas or fire to dehorn the animals. The reason they give is to prevent the animals from gorging one another with their horns. Is such dehorning for this reason permissible?

**A.** Allah Ta'ala gave these goats horns for a valid reason. These kuffaar farmers by their stupid reasoning and haraam actions are trying to teach Allah Ta'ala a lesson - that He should not have created horns on the heads of the goats. This dehorning comes within the scope of the aayat in which shaitaan had vowed to induce people to tamper

with the natural creation of Allah Ta'ala, i.e. change Allah's creation in ways which are not lawful in Islam. Dehorning puts the animal at a great disadvantage. It is rendered defenseless. The only weapons of defense a goat has are its horns. Horns are a *ni'mat* of Allah Ta'ala for the goats. They defend themselves therewith; they scratch their bodies therewith, and they may have other uses for their horns. It is shaitaaniyat to tamper with Allah's bounties in the way these farmers are doing. Since the beginning of mankind on earth right down to the present day, goats and sheep with horns lived together harmoniously. In fact man kills and maims more with his hands than even the beasts of prey in the jungle. By the logic of the farmers, first they should be 'dehanded'. Their hands should be cut off to prevent them from killing and assaulting others. Goats and sheep live together in flocks until today. The supposed gorging exists in the imagination of the farmers who have fallen victim to the arguments of shaitaan. In spite of their horns, goats and sheep coexist harmoniously. They do not wreak havoc and fitnah like human beings who have no physical horns. The occasional and harmless fighting of the goats is part of their life. But they do not kill and maim. There is absolutely no need for dehorning them. The argument in favour of dehorning is fallacious.

**Q.** According to the Shariah is it permissible to plant three plants of the same type on every grave in the cemetery?

**A.** Planting trees, etc. on the graves is not an Islamic practice. The Sahaabah never planted anything on the *quboor* (graves). Plants and grass which grow naturally on the graves should be left. But, to plant three trees or plants of the same kind on every grave in the qabrustaan is a bid'ah.

**Q.** What is the significance of death on a Friday?

**A.** Friday is a very auspicious day. The questioning in the grave is waived. The mayyit will not suffer punishment in *Barzakh*. On Fridays punishment of the grave is stopped for all inmates of the qabrustaan.

**Q.** When passing by the qabrustaan without the intention of entering, should one recite anything in particular?

**A.** Any Surah or Surahs of the Qur'aan Majeed may be recited and the thawaab bestowed to the people of Imaan of the qabrustaan. The inmates of the quboor (graves) derive considerable thawaab from such recitation.

**Q.** A relative's income is derived from insurance. If he invites us for meals, is it permissible to eat his food?

**A.** His earnings are haraam. It is not permissible to eat his food nor to accept any gift from him.

**Q.** A man built a house with money won on a lottery (gambling). What is the position of the house in terms of the Shariah?

**A.** The money he had won is haraam. The house he had built or bought with the haraam money is haraam. Living in the haraam house is haraam. He has either to give the building away to the masaakeen (poor Muslims) or sell it and give the money to the Masaakeen.

**Q.** During my father's lifetime he made a gift of his fixed property to me. He had good reasons for excluding his other children from the gift. I had taken full possession and control of the property during his lifetime. I collected the rent and all the income belonged to me. Some of the other heirs are now contesting the validity of the gift and are claiming shares in the property. What is the Shariah's ruling? There is no documentary evidence for the gift.

**A.** According to the Shariah your claim is in conflict with what is manifestly known. In a dispute of this nature especially in the absence of any documentary evidence to corroborate your claim, the contention of the heirs has considerable weight. Since there is no Islamic court in a non-Muslim country, the only way in which to resolve this dispute is by the Shar'i

process of *tahkeem* (arbitration). The arbitrator will hear evidence from the heirs in person. His verdict is binding on all the heirs.

**Q.** A man working in a non-Muslim hotel/restaurant has to prepare haraam food, including pork, and serve to clients. He also has to serve wine to them. What is the state of his earnings?

**A.** It is haraam for him to work at this place. His earnings are contaminated and unlawful.

**Q.** Those whom The Majlis describe as the Ahl-e-Bid'ah or Qabar Pujaaris cite some Buzrugs and Ulama of the Deobandi School in support of their practices described by you as Bid'ah. In their pamphlets in support of meelaad, etc., they cite Haaji Imdaadullah and even Hadhrat Maulana Ashraf Ali Thanvi. These are accepted personalities to all the followers of Deoband. What answer does the Majlis have to the claim that even Haji Imdaadullah participated in mouloud, etc.?

**A.** What we publish in The Majlis is Shar'i teaching and guidance for all Muslims, not only for those who are known as Deobandis. The common basis of *Daleel* for all Muslims all over the world is the Four unanimously accepted Proofs of the Shariah, viz. Kitaabullaah (Qur'aan), the Sunnah, Ijma' and Qiyaas-e-Shar'i. Now understand well, when we state a teaching of the Shariah or when we refute a bid'ah, we do not cite as our *daleel* Hajee Imdaadullah (rahmatullah alayh) or Hadhrat Hakimul Umm, at Maulana Ashraf Ali Thanvi (rahmatullah alayh) or any of our other illustrious seniors who are our spiritual and academic Masters -and we are their slaves. But, in matters of Shar'i concern, we quote the Four Proofs of the Shariah. If the Bid'atis wish to refute our arguments or if they can, they should do so on a common and the accepted basis, viz., the Four Proofs of the Shariah. They should not cite such of our Akaabireen whom they believe and brand kaafirs. We are not interested in Qabar-Puja type 'daleels' which are all legless and baseless. The dreams, the ecstatic utterances and the miracles of the Auliya as well as the errors of the Auliya do not feature among the Proofs of the Shariah. Thus, it is plain stupidity and smacks strongly of Qabar Puja to cite as proof for the *haazir-naazir* (omnipresence) of Rasulullah (sallallahu alayhi wasallam) that a certain Wali was present at thirty places at one and the same time or that shaitaan has the power to be omnipresent in the corrupt imagination of those who relish and feast on grave-worship. The so-called proofs of the people of baatil are utterly devoid of Shar'i substance. Their 'proofs' are emotionally charged stratagems to hoodwink ignorant people who have no understanding of the operation of the Proofs of the Shariah. They should cite the practices and views of Rasulullah (sallallahu alayhi wasallam), of the Sahaabah and the Taabieen as proof and basis, not Hadhrat Haji Imdaadullah (rahmatullah alayh). Although we revere Hadhrat Haaji Imdaadullah (rahmatullah alayh), he being our spiritual Grandfather and a Mujaddid in the Field of Tasawwuf, we do not believe that our great Hadhrat could be added as the fifth *Daleel* of the Shariah.

**Q.** Some Ulama say that animal gelatine produced in South Africa is halaal. Please comment.

**A.** All animal gelatine produced in South Africa is haraam. The Waterval Islamic Institute, P.O.Box 1, Johannesburg 2000, has available a detailed booklet on this subject. They had done a thorough inspection of the gelatine factory. Write to them for their book.

**Q.** What are the Hadith proofs for the pig being haraam?

**A.** This question is like asking: What are the proofs for claiming that when the sun rises it becomes day? That the pig was regarded as haraam in every aspect from the time of Rasulullah (sallallahu alayhi wasallam) and that this knowledge has been with the Ummah since the very inception of Islam are ample Proof for the prohibition of the pig. No Muslim requires any further proof for this mas'alah which is as clear as daylight. The obvious requires no proof.



# QUESTIONS and ANSWERS

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**Q. For one to become a qualified Aalim, will it be essential to spend a certain amount of time in a Darul Uloom and following a particular methodology of Ta'leem?**

**A.** To become a qualified (*Sanadi*) Aalim, the essential requirement is not to be in a Darul Uloom. The essential requirement is to study under the supervision of a *Sanadi* Aalim even if he teaches only one student in the mountains. A *Sanadi* Aalim is one who can trace his academic lineage back to Rasulullah (sallallahu alayhi wasallam). There is no break in the Chain of Asaatizah (Ustaadhs) which link him up to Nabi-e-Kareem (sallallahu alayhi wasallam). However, in normal circumstances as prevalent nowadays Ulama are generally produced in Darul Ulooms.

**Q. A mistake necessitating Sajdah Sahw is made. However, the musalli forgets to make the Sajdah and remembers it only after having made both Salaams. What should he do?**

**A.** Immediately on remembering he should make Sajdah Sahw, then recite Tashahhud, Durood, Dua and complete the Salaat with Salaam as usual.

**Q. While performing the four raka'ts Sunnatul Muakkadah of Zuhur, the musalli recited Surah Falaq in the first raka't and Surah Naas in the second raka't. Which Surahs should he now recite in the third and fourth raka'ts? Is Sajdah Sahw necessary?**

**A.** He may recite any Surahs in the third and fourth raka'ts. Sajdah Sahw is not necessary for this error.

## QUR'AANIC REMEDY FOR A DEGENERATE UMMAH

Allah Ta'ala says in the Qur'aan Shareef:

*"O my people! Seek forgiveness from your Rabb. Then turn towards Him (in obedience). He will send from the heaven abundant rain on you and add power to your power. Do not turn your backs (on Allah) as transgressors."*

For worldly prosperity and victory as well as for spiritual elevation, Istighfaar and Obedience to Allah Ta'ala are essential requisites.

**Q. When it is not permissible to erect walls around the graves or build over them, why have mausolea been built over so many graves of the Auliya? Does this not indicate that this is permissible?**

**A.** The mausolea were built by the Ahl-e-Bid'ah or by wayward kings who did not follow the Sunnah of Rasulullah (sallallahu alayhi wasallam). The deeds and misdeeds of such people do not constitute Shar'i proof or substantiation for the validity of practices. All these grave-structures are haraam and should be demolished.

**Q. Some people claim that when one visits the graves of relatives they recognise the visitor. Is there any truth in this?**

**A.** It appears in a Hadith that the inmates of the grave do recognise those who visit their graves. They in fact respond to the Salaam of the visitor. Hadhrat Shah Muhaadith Abdul Haq (rahmatullah alayh) classified this hadith as Saheeh (authentic).

**Q. A sheikh claimed that it is permissible for a wife to give her Zakaat to her poor husband. Is this permissible?**

**A.** The Sheikh probably is a Shaafi or a Maaliki. In these two Math-habs this is permissible. But according to the Hanafi Math-hab a wife may not give her Zakaat to her husband even if he is poor.

**Q. Is it permissible to raise the hands when making dua after the Fardh Salaat? The Salafis claim that it is bid'ah to do so.**

**A.** It is permissible. Raising the hands when making dua after Salaat is substantiated by the Sunnah. Ignore the fallacies which the Salafis propagate under the banner of the Sunnah.

**Q. My little daughters play with an Aalim's daughters who have 'Barbie' dolls. The Aalim claims that it is permissible to keep and play with such dolls. If these dolls are not permissible, how am I to explain to my children that what the Aalim claims is wrong?**

**A.** Let us assume the Aalim says that it is permissible for children to play with explosives and poisonous substances. How will you explain to your children that what the Aalim is saying is wrong? In fact, you will not allow your children to go near to that Aalim. When an Aalim says that an unlawful object is permissible, whether he says so intentionally or as a result of some mistaken notion, then he is putting spiritual poison at the disposal of others. Just as you would prevent your children from associating with one who gives them physical poison, so too—in fact, to a greater degree—should you prevent your children from playing with this Aalim's children. Do not leave your children in confusion. Explain to them unambiguously that the Aalim has committed an error. Let them know that even learned people commit errors and sins.

**Q. We are always told of the rights the husband has over the wife and how necessary it is for her to be obedient to him. What does the Shariah say about a husband who is abusive to his wife and even abuses her parents when he has an argument with her?**

**A.** You are wrong in your conclusion. Both the Qur'aan and the Ahadith elaborately explain the rights of the wife. Besides her rights the Sunnah presents a beautiful code of conduct for both husband and wife to observe. Our book, *The Pious Husband*, discusses this topic fully. Others too have written extensively on this subject. It is haraam for a man to abuse and swear the parents of others. Rasulullah (sallallahu alayhi wasallam) likened such abuse to the abuse which one directs to one's own parents. Just as wives violate the rights of their husbands on account of ignorance and nafsaniyat, so too do husbands commit the same crimes. Just as the Shariah exhorts the wife to obey her husband, so too does the Shariah command the husband to be kind and loving to his wife.

**Q. In a Masjid I observed a group of people sitting around a white sheet which they had specially spread for their thikr. Their method of thikr consisted of passing around, from one to the other, some sort of beads presumably used for counting the number of times they were making thikr. What is the significance of the white sheet and of this method of thikr?**

**A.** There is no Sunnat significance in either the white sheet or the peculiar way in which the thikr was being made. It is improper to observe such practices in the Masjid. In fact, the spreading of the white sheet resembles the bidat of the deviated Tijaani so-called Sufis of West and North Africa. They spread a white sheet in the Masjid and sit around it. No one sits on the sheet. It is their corrupt belief that Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) in the company of Rasulullah (sallallahu alayhi wasallam) grace their special 'Faatihah-Thikr' sessions, hence they reserve a place for these illustrious personalities by spreading a sheet for them. It is essential that people who engage in thikr practices instructed by their Shaikh should not adopt acts which resemble the practices of the Ahl-e-Bid'ah. And even if there is no resemblance, they should not practice these peculiar methods of thikr in the Masjid or in any public venue.

**Q. What is the significance of holding the staff during the Jumuah Khutbah? Is it Sunnat?**

**A.** Holding the customary staff (asaa) during the Jumuah khutbah is bid'ah.

**Q. The Imaam gives a translation of the khutbah in the local language after he has recited the khutbah. After the translation, the Fardh Jumuah Salaat commences. Is this proper according to the Shariah?**

**A.** It is not permissible. This is a new bid'ah of these times. It is not permissible to engage in any activity after the Jumuah Khutbah. Immediately after the Khutbah, the Fardh Salaat has to compulsorily commence.

**Q. When a good act is performed as Isaal-e-Thawaab, does the performer of the deed also gain anything of the thawaab or is all the thawaab passed on to the mayyit?**

**A.** The performer of the ibaadat derives even more benefit from the good deed even if the intention is to pass on the thawaab to the mayyit.

**Q. If someone makes Salaam to a person while he is reciting the Qur'aan Shareef, should he reply?**

**A.** Neither should Salaam be made to a person who is engaged in tilawat of the Qur'aan nor should he respond.

**Q. Was Aazar the father or uncle of Nabi Ibraaheem (alayhis salaam)? There is some controversy on this question.**

**A.** Ignorant people initiate controversies unnecessarily. Knowledge of Aazar's relationship to Hadhrat Ibraaheem (alayhis salaam) is unrelated to Imaan. Shaitaan embroils people in stupid controversies in order to detract and deflect them from the purpose of life and the aim of the Deen. If Aazar was the father or the uncle of Nabi Ibraaheem (alayhis salaam), in which way will this information benefit anyone's Imaan. In the same way, in which way will it harm a person who lacks this information? The Qur'aan says that Aazar was the father of Nabi Ibraaheem (alayhis salaam). There is some difference of opinion regarding the meaning of 'father' in this context. Some Mufasssireen say that it is used in its literal meaning, hence Aazar was the father of Nabi Ibraaheem (alayhis salaam). However, the majority of the Mufasssireen say that it is used in a figurative sense and means uncle. According to the majority opinion, Aazar was the uncle of Nabi Ibraaheem (alayhis salaam).

**Q. In the Masjid where I perform Salaat, the Imaam is a bid'ati who performs acts of bid'ah such as moulood, second faatehah, etc. Is it better for me to perform Salaat at home?**

**A.** It is incumbent to perform Salaat with Jamaat in the Masjid. Even if the Imaam is a faasiq or a bid'ati attend the Masjid. Immediately after the Fardh Salaat you may leave to avoid being caught in their bid'ah acts. Perform your Sunnat and Nafl Salaat at home.

**Q. My mother abhors Purdah. She is extremely annoyed with me for dressing in Hijaab. She degrades me and speaks ill of purdah. Should I discard my purdah to please my mother?**

**A.** It is haraam to discard your purdah for the sake of pleasing the unlawful wishes of your mother. Never obey your mother in anything which is in conflict with Islam. Such wrongful obedience to parents is haraam.

**Q. Some people in our country (Ghana) do not observe Eid together with the community. They celebrate Eidul Adha the day when it is the 10<sup>th</sup> Zil Hajj in Makkah even though it may be the 9<sup>th</sup> here. How does the Shariah view their celebration?**

**A.** These people are astray. According to the Shariah, Eidul Adha is to be celebrated on 10<sup>th</sup> Zil-Hajj irrespective of it being another date in Makkah Mukarramah. We are required to follow the Islamic dates which prevail in our respective countries. The Shariah does not require people living in the various countries to celebrate Eidul Adha when it is the 10<sup>th</sup> in Makkah Muazzamah. There is no Shar'i incumbency for this. But people of ignorance give preference to the commands of their desires, not to the commands of the Shariah.

**Q. Is it permissible to follow a Shiah in Salaat?**

**A.** Shiahs hold many beliefs of kufr. Since they are not Muslims, Salaat behind a Shiah will not be valid.



# QUESTIONS and ANSWERS

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**Q. If a person has an oil-palm plantation, will it be permissible for him to sell the palm trees to palm-wine tappers?**

**A.** It is not permissible to sell the palm trees to the winery. Selling goods to a winery is to aid and abet it in its haraam activities.

**Q. How necessary is it to eat on the floor?**

**A.** It is very necessary to eat in Islamic (Sunnah) style. Eating on the floor is the way of Rasulullah (sallallahu alayhi wasallam), the Sahaabah and all the Ambiya (alayhimus salaam). Eating from tables is the style of the kuffaar. Whose way should Muslims adopt? It is not permissible to abandon the Sunnah style for the sake of adopting the way of the kuffaar.

**Q. How should a wedding be celebrated Islamically?**

**A.** An Islamic marriage is a very simple and inexpensive affair. The nikah entails no expenses whatsoever. Only the Mehr (dowry) has to be paid to the bride. After the nikah the Walimah (Sunnat feast) should be organised by the husband. This too is an inexpensive and simple function. A few relatives and friends should be invited for a simple meal. There is no need for the meal to be a lavish function. There is nothing else which is associated with a truly Islamic wedding.

**Q. What is the position of an animal which is stunned in the head before slaughtering it. The stunning impairs the animal's brain and renders it unconscious.**

**A.** It is haraam to stun, wound or maim an animal prior to slaughtering it. If the stunning does not kill the animal, the meat will be halaal if it is slaughtered before it dies. As long as it was alive at the time of *thabah*, the meat will be halaal. However, the act of wounding the animal is not permissible.

**Q. Is it better to recite the Qur'aan without understanding or to study the translation and practise its teachings?**

**A.** Tilaawat of the Qur'aan Majeed and studying and practising its teachings are two different and independent acts of ibaadat. Your question resembles the following question: Is it better to perform Salaat or to Fast? Your intelligence will inform you that such questions are improper. Both acts of ibaadat are important. Whether one understands the Qur'aan or not, Tilaawat is incumbent on all. When a person makes Tilaawat, the meanings are not the aim. When one studies the Qur'aan, the meanings are the aim. The shaitaan presents subtle arguments to trick and deceive people. By the type of question which has been asked, shaitaan attempts to deflect a person from Seeraatul Mustaqeem and deprive him of the tremendous thawaab of Tilaawat. Studying a translation can never compensate for the misfortune of abstaining from Tilaawat. Whether one understands the Qur'aan or not, in both cases Tilaawat is a wonderful means of gaining *Qurb-e-Ilaahi* (Proximity to Allah Ta'ala). Those who wish to study the Qur'aan should not follow the deviated way of the modernists. A self-study of the Qur'aan, especially a translation, is dangerous for Imaan. One can end up in a cauldron of kufr. The Qur'aan should be studied under the guidance of a qualified Aalim. The thawaab mentioned in the Ahadith for Tilaawat refers to Tilaawat without understanding.

**Q. In prison (in America), Muslims use the chapel to perform Salaat. Pictures and idols adorn the chapel. Is it permissible to perform Salaat in this place?**

**A.** It is not permissible to perform Salaat in the chapel. However, if in the prison where you are, you are not allowed to perform Salaat in any place other than the chapel, but this is highly unlikely, then Salaat may be performed there. It is not permissible to abandon Salaat. Since it is highly improbable that there is no other place to perform Salaat, it will not be permissible to perform Salaat in the chapel even if there are no pictures and idols. A chapel is a place dedicated to the worship of baatil. It is a place of kufr. Muslims should not perform Salaat in such

places.

## THE LIGHT IN THE GRAVE

Tilaawat of the Qur'aan Shareef will be a light in the darkness of the grave. Those who frown and criticize Tilaawat and abandon it because they believe that there is no benefit in reciting the Qur'aan Shareef 'parrot' fashion will find themselves in the Qabr without the Noor of the Qur'aan.

**Q. What are the consequences of mocking at the 'old-fashioned' Sunnats of Nabi-e-Kareem (sallallahu alahu alayhi wasallam)?**

**A.** On the Day of Qiyaamah, the mocker will regret and cry when it is too late for regret and tears. He will wail:

*"Woe to me for the excesses which I have committed regarding Allah. Verily, I was among the mockers."* (Qur'aan)

**Q. While walking in the market-places is there anything special to recite?**

**A.** The significance of reciting the fourth Kalimah when passing through the market-place is stated in the Hadith. One may recite any form of *thikr*.

**Q. In some places there is a Shabeenah practice during Ramadhan. After Taraaweeh, maybe on the 27<sup>th</sup> night, the Imaam and some musallis perform Nafil in Jamaat. In this Shabeenah, the whole Qur'aan is recited. Is this Sunnat?**

**A.** It is not permissible to hold this type of *Shabeenah*. It is not permissible to organise Nafil Salaat in Jamaat. According to the Hanafi Math-hab, Nafil Salaat has to be performed individually, not in Jamaat.

**Q. In many Madrasahs (day Madrasahs), young girls who are almost baaligh learn the Qur'aan from male Ustaadhs. There is no Purdah arrangements. Is this permissible?**

**A.** This is haraam. Girls close to the age of buloogh are described as *Muraahiqah*. Hijaab for such girls is Waajib in the same way as it is Waajib for baaligh girls.

**Q. How is it to organise a Deeni jalsah such as a wa'z (lecture) or qiraa't function in a sports stadium, cinema or Hindu temple hall?**

**A.** Only those who are insensitive to the demands of Imaan venture into such *mabghudh* and *mal'oona* places. It is not permissible to organise Deeni functions in accursed places.

**Q. Is it permissible to publish a transliteration of the complete Qur'aan in the English script or in the script of any other language? Such a transliteration will be very helpful for those who are unable to recite the Arabic Qur'aan, especially for converts.**

**A.** It is not permissible to prepare and publish such transliterations. The Qur'aan has to be compulsorily in Arabic. The argument of people being unable to recite the Qur'aan in Arabic is spurious. It is necessary for all Muslims to learn how to recite the Qur'aan Shareef.

**Q. Usually we are unable to exactly determine when Ramadhan commences in prison. Sometimes we learn a few days later that Ramadhan has commenced. How should prisoners who are unable to sight the moon due to prison conditions begin Ramadhan?**

**A.** If there is no reliable way in which information of the moon-sighting can reach you from outside, then you should adopt the principle of *Taharri*, i.e. seek a *fatwa* from your heart after reflecting. To the best of your ability and knowledge determine the beginning of Ramadhan and follow your heart's directive.

**Q. If only one man saw the Ramadhan moon, but his statement was not accepted by the local Ulama and Ramadhan was not declared, what should he do?**

**A.** He should fast even if his word was rejected. Then if after he has fasted 30 days, the moon for Eid is not sighted, it will mean that he has to fast another day

together with the whole community. In this case the number of his fasts will be 31 days. It is not permissible for him to abstain from fasting on the 31<sup>st</sup> day in these circumstances.

**Q. A person overslept during Ramadhan. When his eyes opened, it was already Fajr. Will his fast be valid seeing that he did not get up for Sehri nor had he made niyyat for fasting before Fajr?**

**A.** His fast will be valid. While Sehri is important, it is Sunnat and not a condition for the validity of the Fast. The niyyat for fasting in Ramadhan could be made until Nisfun Nahaar, i.e. about one hour before Zawwaal.

**Q. During Ramadhan if one wakes up after Sehri time and discovers that one is in need of a compulsory bath, will the fast of that day be valid?**

**A.** Yes, the fast is valid even if one wakes up after Sehri in the state of janaabat. Ghushl should be taken immediately.

**Q. A person sleeps during the daytime of Ramadhan. Due to ihtilaam, ghushl becomes waajib on him. Is his fast valid?**

**A.** Yes, the fast is valid. Ihtilaam during even the daytime does not break the fast.

## APPARITIONS

Some souls which have departed from this world are able to assume different forms with the permission of Allah Ta'ala. They then appear on earth in various forms. According to the Hadith when a frightful apparition is seen, the Athaan should be proclaimed loudly. Aayatul Kursi should also be recited. As long as the apparition remains, continue the recitation. Insha'Allah, it will disappear.

**Q. My husband's and my names are on the deeds of our house. I took a job in order to help my husband to pay the mortgage bond. My husband always referred to the house as 'our home'. My husband was a religious person. If he had not intended that the house was mine also, I am sure he would have informed me and he would have paid me back all the money I put towards the house. The mortgage agreement which we both signed is called 'Joint Ownership'. This means that in the event that one partner dies the other partner would automatically receive full ownership of the property. This we both realised and signed for. Although my husband did not specifically say: "Half of the property belongs to you", he did mention that if he passed away I would not have to worry about the mortgage as it would be paid. Does half of this property belong to me?**

**A.** No, it does not. The whole property belongs to all the heirs. Each one will inherit his/her Shar'i share. If your husband is survived by any children, then your share is one eighth of the property. The mortgage agreement has no validity whatsoever in the Shariah. Regardless of the money you had contributed towards paying the bond, you never were part-owner of the house. Since you did not specify that the money was being paid on the bond account as a loan to your husband nor was it specified that it was part of the purchase price for the building you had bought from your husband, your contributions are aid which you had rendered to your husband. A gift becomes valid in the Shariah only if a specific verbal declaration is made to this effect and followed up with full control and possession given to the one to whom the gift is made. You are inferring ownership from acts of ambiguity. Ownership is not established in this way.

**Q. At our local Musjid the Committee has fixed a membership fee of 60 pounds. Everyone cannot afford to pay this fee. The Committee has put up a chart showing how much each member has paid. His name and address are also stated. The people who do not pay or who are not by the means to pay are continuously reminded and pressurized to pay. Is this attitude and action of the Committee permissible? Can any child be refused admission to the Madrasah which operates in the Musjid because his parents did not pay the fee?**



# QUESTIONS and ANSWERS

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**A.** Membership fees imposed on musallis are not permissible. Such fees come within the scope of riba. It is haraam for the Musjid trustees to embarrass non-paying musallis by pressurizing them and by repeatedly reminding them to pay the riba. The notice displaying the names of those who have paid, is an instrument of show and pride. The Musjid is a Waqf institution dedicated to the Ibaadat of Allah Ta'ala. Fees cannot be imposed on the musallis. Whoever wishes to willingly contribute towards the maintenance of the Musjid will gain much thawaab. But contributions may not be extracted from them by pressurizing them or by embarrassing them.

Debarring children from the Madrasah because their parents did not pay the riba fees is haraam. No child may be prevented from the acquisition of Deeni education. This Committee behaves like the kuffaar of Makkah, who had gone to the extremes to prevent the propagation of the Deen. Those in the community who have assumed the role of directors of the Deeni activities of the community should understand that it is waajib on them to fulfil the sacred task of providing Deeni education to the community's children. If they are unable to faithfully discharge their duty and if they seek to deny the child its basic and Fardh right of acquiring the knowledge of performing Tahaarat, Salaat and reciting the Qur'aan, then they should not set themselves up as leaders to direct the Deeni activities of the Muslim community in which they live. No child may ever be debarred from any Madrasah if he or his parents are unable to pay fees. This applies to even such institutions which charge fees for their tuition. The knowledge of the Deen is the Ilm of Wahi, the first Muallim (Teacher) of which was Rasulullah (sallallahu alayhi wasallam). The Wahi was sent for the salvation of mankind and the Muallim sent by Allah Ta'ala repeatedly proclaimed: 'My wages is on none, but Allah.' The flimsy arguments of the costs the Madrasah has to bear which these committees of the dunya present in order to justify their evil trade of the Aayaat of Allah Ta'ala are pure shaitaani and nafaani deception. Those who feel and believe that a Madrasah cannot be operated if parents do not pay regular fees, have no understanding of Islam and of its techniques. Such people are worldly businessmen. They should restrict themselves to making money in mundane ventures. They should not introduce their principles of trade and profit into the lofty activities of the Aakhhirah. Musjid and Madrasah committees who debar or deny Deeni education to children on the basis of inability to pay fees should understand that they are guilty of a great act of haraam - of a grave injustice. They emulate the kuffaar who prevent people from the Deen and from Allah's Thikr. The Ilm of Wahi is not secular education. The norms and systems of secular education should not be applied to Deeni Ta'leem. Committees which deny Qur'aanic Ilm to children will be held liable in the Divine Court for the misdeeds of such individuals who indulged in disobedience and error as a consequence of their ignorance of the Deen. Such ignorance will be the liability of these Musjid committees who used the Musjid platform to gain some cheap publicity to soothe their inflated egos.

No one has the right to debar any child from attending any Madrasah anywhere in the world because of inability to pay fees. Although this is the demand of Islam, most madrasahs of these times conduct their activities in the style of kuffaar secular educational establishments. The Ilm of the Deen is not secular education. It is a Fardh Ilm which is the Waajib right of every child. If the parents fail to observe this Waajib right of the child, then the duty will devolve on the other relatives and if they too fail, then on the community represented by the committee. Musjid and Madrasah committee members should pay heed to this naseehat. Surely they do not have any desire to meet Allah Ta'ala on the Day of Qiyaamah in the ranks of Fir'oun, Haamaan, Qaaroon and the Mushrikeen of Makkah who were slain on the occasion of Badr and their bodies dumped into a disused well.

**Q.** A khatam of Yaaseen Shareef is often announced in the Musajid for the benefit of a particular deceased person. The men are literally pulled into joining the khatam after the Salaat. Are these khatams permissible?

**A.** Reciting the Qur'aan Majeed - Yaaseen or any other Surah - is very beneficial for the marhoom (deceased).

However, to establish the recitation as a standard custom to be observed regularly, and to pressurize people to join is not permissible. The customary way of these khatams is bid'ah. Such customs did not exist during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. No one is under any obligation to participate in these khatam ceremonies nor has anyone the right to 'pull' musallis into the custom.

**Q.** After the mayyit is taken from the house for burial, one of the women in the house usually makes a long, heart-rending dua for the mayyit, the family and the Ummat. Is this in accordance with the Sunnah?

**A.** This custom is also a bid'ah. It has no relationship with the Sunnah. The women engage in this custom for show (riya). The Shariah does not teach expression of sympathy for the deceased nor condolence with the bereaved family in this innovated way. The menfolk of the house should prevent their women from such bid'ah.

**Q.** When people come to offer their condolences after the day of the Janaazah, i.e. those who were not present for the Janaazah, they observe a Faatihah custom with hands raised. They recite Surah Faatihah and other Surahs for the benefit of the mayyit? Is this the Sunnat method of condoling?

**A.** This is a baseless bid'ah custom. Ta'ziyat or offering condolence is to simply mention a few words of Sabr and encouragement to the members of the family of the deceased. There is also a dua to be recited. If one remembers the dua it may be recited. But there is no customary form of raising the hands. There is no ceremony to be observed.

**Q.** On Radio Islam, a Maulana representing SANHA said that according to their research there is no alcohol in Coke. They had also confirmed this with the local Coke Company. He claimed that what the Majlis says about Coke is baseless and that the Majlis had based its conclusion on an internet report. Please comment.

**A.** When people are unconcerned with the damage they cause to their Imaan and the Imaan of others with their lies and haraam, they try to hoodwink the masses by pulling wool over their eyes. The maulana of Sanha spoke pure drivel issuing from his nafs. Since he and Sanha are blissfully ignorant of the meaning of research, they can afford to be so audacious in their peddling of baatil and falsehood. The Majlis had proclaimed all softdrinks haraam long before the internet came into existence. If the maulana of Sanha has any respect for the truth, then he should make enquiries with us and beg us for the proof instead of talking nonsense calculated to deceive Muslims and contaminate their spiritual health and harm their physical health. If this miscreant maulana wishes to consume legalized liquor, he should do so in the private and not seek to justify his desire for coke by feasting on falsehood and feeding the public with blatant lies. Falsehood is the antithesis of Imaan. When people lack true understanding of Imaan then they blurt out just any childish drivel.

The softdrink manufacturers succeed in hoodwinking stupid people who conduct stupid research programmes. When they inform the stupid researchers that alcohol is not added as an ingredient of their drinks, the 'researchers' fall into the trap of the kuffaar. While we accept that alcohol is not added as an ingredient of these drinks, we claim with the fullest confidence that there are traces of alcohol in all these drinks on which these 'researchers' relish. The Coca Cola Company would have sued us ages ago for repeatedly claiming and publicizing that their drinks contain traces of alcohol, if this was not a substantiated and proven fact.

**Q.** When people come for condolence at the home of the deceased, they participate in a ceremony in which date-seeds are used as a tasbeeh to count the thikr. Is this custom permissible?

**A.** This custom is bid'ah. It is permissible to use date-seeds or anything else as a tasbeeh for counting the number of times a thikr is recited, but to establish a practice or custom such as the act you have described is not permissible. Ta'ziyat or to visit the home of the deceased and sympathize with them is Sunnat. All other customs and funny acts which have been introduced for this occasion are bid'ah and not permissible.

**Q.** My father was in hospital for four weeks, during which time he was unable to perform Salaat. How do we pay the fidyah for his Salaat from his estate?

**A.** Payment of Fidyah for missed Salaat or Saum (Fasts) is compulsory only if the deceased had made a wasiyyat to this effect. If the mayyit had not directed payment of Fidyah, it is not then waajib on the heirs to pay Fidyah. The Fidyah for one Salaat is the amount of Sadqah Fitr. For one day it will be six times this amount. Witr Salaat is counted as a separate Salaat for the purposes of Fidyah. This money has to be given to only the Masaakeen (Muslim poor). If no wasiyyat of Fidyah was made by your father, then nothing of the estate's assets may be appropriated for paying any Sadqah on behalf of the mayyit. After distribution of the estate to the heirs, any heir or heirs may give any amount in charity as acts of Isaal-e-thawaab for the mayyit.

**Q.** Many baby lotions like Johnson's Baby Lotion contain Glyceryl stearate, glycerin and cetearyl alcohol. Is it permissible to apply these lotions?

**A.** No, it is not permissible.

**Q.** Is it correct to accept that the punishment in the grave is definite?

**A.** Yes, it is incumbent to believe in the reality of Athaab-e-Qabr (Punishment of the Grave). The Shar'i proofs for this belief are absolute in certitude. Denial of this belief is kufir.

**Q.** How does Islam define politics?

**A.** The term is ambiguous. If by politics you mean the affairs related to government, then Islam too defines politics in the same way.

**Q.** What is the Shariah's definition of zulm (oppression)?

**A.** Oppression is one form of zulm. Zulm means misplacement or to misappropriate or use incorrectly. In terms of this definition there are innumerable kinds of zulm. Cruelty is zulm. Violating someone's rights is zulm. Violating the rights of Allah Ta'ala is zulm. Committing sins is zulm on one's own soul.

**Q.** Is it true that a separate dua with hands raised after the Janaazah Salaat is not permissible because the Janaazah Salaat itself is a dua?

**A.** While the Janaazah Salaat is a Dua for the mayyit, raising the hands after the Salaat for making another dua is bid'ah, not because the Janaazah Salaat is a dua, but because this second dua in this way is an accretion on the Janaazah Salaat. This custom was not taught by Rasulullah (sallallahu alayhi wasallam). By adding and innovating this practice, the implication is that the Janaazah Salaat which the Shariah teaches is incomplete. Thus, the dua practice after the Janaazah Salaat is bid'ah.

**Q.** After the mayyit has been given ghusl and is laid out in the kafan ready for burial, is it permissible to sprinkle crushed camphor around the body? This previously unknown practice was recently done.

**A.** This practice is baseless. It is not Masnoon to sprinkle crushed camphor around the mayyit in this way. When such practices are introduced, they develop into bid'ah.

**Q.** Is it permissible for a female to use a razor to remove hair from her body?

**A.** It is permissible.

**Q.** A man divorced his wife by saying: "I give you Talaq Baa-in." After a few days he claims that the Talaq which he had uttered is not valid because someone told him that he had not given it in writing nor were there any witnesses. What is the Shariah's position?

**A.** The Talaq had taken immediate effect. The man is misinformed. Only an ignoramus is capable of misleading people in this despicable way. Such ignoramuses involve people in adultery. If this man has to again live with his ex-wife without having the nikah renewed, the relationship will be an adulterous one. Talaq does not require witnesses for its validity nor is there a need for it to be issued in writing. The only way in which they can live together is to have the nikah renewed.



# WHEN IBAADAT TOO BECOMES BID'AH

When specific forms and ways which did not exist in the time of the Sahaabah are fixed for acts of ibaadat, then such ibaadat also becomes bid'ah. Rasulullah (sallallahu alayhi wasallam) came to teach the world ibaadat. Among the primary aims of *Risaalat* (the Mission of Prophethood) was to teach Muslims how to offer ibaadat to Allah Ta'ala.

That no ibaadat is superior to the ibaadat of the Sahaabah, needs no elucidation and proof. When Muslims prefer forms and ways of ibaadat which are at variance with the ways of ibaadat observed by the Sahaabah, then the crookedness of their thinking is quite manifest.

## THIKR, DUROOD, ETC

The Sahaabah excelled in Thikrullah, Durood Shareef and all acts of ibaadat. Why would a Muslim who professes love for Rasulullah (sallallahu alayhi wasallam) and his Sunnah then seek and invent ways and forms of 'ibaadat' which do not conform to the Tareeqah of Nabi-e-Kareem (sallallahu alayhi wasallam)? If some buzrug or wali practised a particular form of Thikr, etc. which did not exist during the age of the Sahaabah, such form is not Sunnah. Regardless of the greatness of the Wali and irrespective of his lofty rank, his way does not have any superiority over the methods of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah.

People in these times of *dhalaal* (deviation) are at pains to justify their acts of halqah thikr, public performance of acts such as khatme khwaajgaan and other acts of 'ibaadat' which they execute in their own peculiar style. They seek to justify their peculiar methods by citing the practices of this buzrug and that buzrug. But, they do not cite the Sahaabah. They turn a blind eye to the Sunnah of the Sahaabah while they vociferously blare the trumpet of the Sunnah.

## THE WAY OF THE AULIYA

Understand well that the way of the Auliya and the Sufiya is the Sunnah of Rasulullah (sallallahu alayhi wasallam). A man can never be a Wali—he can never be a Buzrug—if he does not meticulously and strictly ascribe and follow the Sunnah of Rasulullah (sallallahu alayhi wasallam). Some of the thikr practices, i.e. the peculiar forms, were temporary measures, spiritual remedies and designed for a specific audience in specific circumstances. They were not introduced to be permanent practices of ibaadat in opposition to the methods of ibaadat of the Sahaabah.

It is indeed a colossal calamity when people who are supposed to be practising true Tasawwuf view the peculiar and later forms and ways of thikr of the Sufiya as goals to pursue. In view of this wrong conception, they do not gain the taufeeq to worship in the way the Sahaabah executed their ibaadat. The modern-day Sufis accord greater emphasis, practically as well as in belief, to methods and forms which were introduced many centuries after Rasulullah (sallallahu alayhi wasallam). In so doing they are exceeding the limits and entering the domain of bid'ah.

The peculiar forms and methods of thikrullaah, etc. should be restricted to the muredeen and that too in private places. Furthermore, the unwary mureeds should not be kept in deception. They should be made to understand that these ways and methods are not the *maqasaid* (goals) of Tasawwuf. True and real ibaadat is only the way in which the Sahaabah executed ibaadat.

## FIXING FORMS

Explaining Bid'ah, Allaamah Abu Ishaq Shaatibi (rahmatullah alayh) says:

*"Among this is the incumbency of specific ways and forms such as thikr in congregational form in unison (i.e. altogether).....And among this is the incumbency of specific acts of ibaadat at fixed times which do not exist in the Shariah."*

(*Al-I'tisaam*)

Also in *Al-I'tisaam*, Allaamah Shaatibi says:

*"When a community fixes a specific form for an ibaadat exhorted by the Shariah, e.g. Thikr, (such as) fixing the form of congregating for thikr which they recite in unison at specially appointed times distinguished from all other times, then what they have fixed is not included in the exhortation of the Shariah. On the contrary, the Shar'i exhortation indicates the opposite."*

No one will contend the importance and vital need of Thikrullah. But, to fix a specific form which has no origin in the Sunnah, is bid'ah. Those who wish to make loud thikr, halqah thikr and recite khatm-e-khwaajgaan are at liberty to do so. But, they should not exceed the bounds of the Shariah. The public venues of the Musajid are not to be used for the non-Sunnah acts or forms introduced for special circumstances by the Sufiyya.

## THE EMPHASIS

The emphasis which is being presently applied for the observance of these non-Sunnah ways and methods, and the umbrage taken by the upholders of these practices when their error is pointed out, are adequate evidence for *iltizaam*, i.e. incumbency has been accorded to these practices and that they are considered *maqasid* (goals and ends) to be permanently pursued. This attitude establishes bid'ah which leads to the permanent displacement of Sunnah acts of ibaadat.

If those who are so ardent in the observation of the peculiar forms and ways of thikr examine their hearts and conscience in an endeavour to discover just why are they so eager with these practices, they will not fail to unravel the mystery of the schemes of the nafs. They will be able to discern that the subtle trick of the nafs is *hubb-e-jah* (the desire for name and fame), *ujub* (self-esteem) and to appear pious in the eyes of others. That is why these sessions are practised in the public Musjid where all and sundry, not only the mureeds of the particular silsilah attend. They desire to attract the gazes of people. People should stare at them swinging their heads and bodies from side to side in displays of ecstasy when in fact they have not even smelt the outskirts of the realm of ecstasy. They are polluted with nafsaniyat, yet they believe themselves to be buzrugs. When people are polluted with all the evils of the nafs, they very quickly run amock with the idea of their own *buzrugiyat* (holiness). Shaitaan plays tricks with them. Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) has made plain this important fact which many Mashaikh also have failed to grasp. The priority is *islaah-e-nafs*, not specialized forms of non-Sunnah thikr.

The sincere ones involved in these practices will realise that they do not give the same emphasis to the Sunnat acts of Rasulullah (sallallahu alayhi wasallam) as they accord to the halqah thikr, public thikr, loud thikr and khatm-e-khwaajgaan practices of their Shaikhs. How much emphasis do they give for the observance of Tahyatul Wudhu, for example, and for Salaatul Tasbeeh, and for the numerous other 'little' Sunnat acts of Nabi-e-Kareem (sallallahu alayhi wasallam). How much consideration do they give to the observation and inculcation of Taqwa commanded by the Qur'aan and by Rasulullah (sallallahu alayhi wasallam)?

When the excesses they commit are pointed out—when they are told that their deeds resemble the bid'ah of the Barelwis—they go into a fit of nafsaniyat and squander money in the publication of booklets and pamphlets to proclaim the validity of their practices which have no origin in the Sunnah of Rasulullah (sallallahu alayhi wasallam). This is not the reaction of Men of Tasawwuf. They know and should understand that their brethren who are decrying their practices of innovation are not criticizing Thikr. Only kuffaar criticize Thikrullah. Their brethren are not saying that Khatm-e-Khwaajgaan is haraam or bid'ah. Their brethren are not saying that the peculiar methods of *Nafi-Ithbaat*

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# THE FUNCTION OF A MAHRAM

A *mahram* is a close relative with whom marriage is forbidden for all time. Marriage can never at any stage become lawful with such a person. The normal Hijaab/Purdah restrictions are not applicable to a mahram. Father, sons, grandfather, true uncles (maternal and paternal), nephews (whether from the brother's or sister's side) and grandsons are among the *mahaareem* (plural of mahram) of a woman.

## ON THE JOURNEY

When a woman goes on a journey it is compulsory that she be accompanied by a mahram. Rasulullah (sallallahu alayhi wasallam) said that it is not lawful for a woman who believes in Allah and the Last Day to go on a journey without a mahram.

While the essential requisite for a woman who intends to travel is a mahram to accompany her, there are some necessary conditions which qualify a mahram to accompany the woman on her journey.

The primary function of the mahram is to safeguard the hijab and honour of the woman. He has to incumbently see to all her requirements along the journey. He should endeavour to the best of his ability to ensure that violation of her hijab does not occur. He has to guard her from any *fisq* and *fujoor*.

If the mahram is a careless person who is unconcerned with Hijaab, permitting unnecessary violation of Purdah rules, then he is not a mahram, who qualifies to be the guardian of a woman on a journey. Such a person is described as a *faasiq* by the Shariah. It is not permissible for a woman to travel in the company of a faasiq even if he happens to be her father, son or brother.

When a mahram fails in the execution of his primary function, he is disqualified by the Shariah, and the woman may not travel with him. This applies to all journeys, not only the Hajj journey.

# THE TONGUE—THE INSTRUMENT OF THIKR

Thikrullaah (Remembrance of Allah) is the purpose of man's life. *Insaan* (man) was created for the perpetual remembrance of His Creator and Benefactor, Allah Azza Wa Jal. While the actual abode or seat of Thikrullaah is the heart, the tongue plays a vital role in facilitating the heart to execute its primary task, viz. Thikrullaah. By constant verbal Thikr, Divine Remembrance becomes ingrained in the heart. When Thikr is rooted in the heart, man's every breath which he inhales and exhales becomes Thikrullaah. The first step for this lofty attainment is Thikr of the tongue.

Since the first instrument of Thikrullaah is the tongue, it does not behove man to contaminate his tongue with evil, falsehood, abuse and futility. When the tongue becomes polluted with these diseases, it exercises extremely harmful effects join the heart. The Noor of Ma'rifat is eliminated. The heart loses the capacity for Thikrullaah. In consequence it dies a spiritual death with grave consequences for the Imaan of the Mu'min.

It is precisely for this reason that the Ahadith of Rasulullah (sallallahu alayhi wasallam) as well as the Qur'aan Majeed emphasise so much control of the tongue. The Hadith highlights abstinence from the evils of the tongue and to engage it perpetually in Thikrullah. Hence Rasulullah (sallallahu alayhi wasallam) said:

*"Your tongue should remain ever moist (and fresh) with Thikrullah."*

## ENTERING JANNAT WITH SALAAM

Rasulullah (sallallahu alayhi wasallam) presented the following recipe for entering Jannat with Salaam (peace and safety):

**"Practise Salaam extensively (i.e. greeting all Mu'mineen whether you know them or not); Feed the poor; maintain with kindness family ties; get up during the night (for Tahajjud) while people are sleeping, then enter Jannat with Salaam."**



# THE ONSLAUGHT OF KUFR AND WESTERN IMMORALITY AND MUSLIM SUBMISSIVENESS

(By M.H. Jamaluddin of Australia.)

I received vol. 14 Nos. 1 and 2 of The Majlis. The front-page article of the Vol.14 No.2 about Christian missionary activity in Muslim countries is very informative. It exposes the new and vile tactics of the missionary fanatics. Egypt and Malaysia have also fallen victims to their satanic ploys. Africa shows signs of becoming a non-Muslim continent. There are 900 of those zealous missionaries in this country (Australia) knocking often at our doors. Muslims must strictly avoid them and not enter into any kind of dialogue whatsoever with them. Ahmed Deedat erred in this matter as he used to urge every Muslim to talk to them which is a very dangerous procedure. I have experience with them. They come with their pre-conceived notions, trying to convert you or at least destroy your Imaan. Ibn Abbas (Radiyallahu anhu) is said to have likened them to dogs. Only if Muslims adopt such an attitude will they escape the vile tricks of these idolaters. Hadhaifa (Radiyallahu anhu) said: "Do not bring up the subject of religion in your conversation with the unbelievers!"

Muslims were said to have abandoned Islam by the fifth generation after the advent of Islam by Nizamud-din-Awliya (Rahmatullah alayh). Only after the subjugation of the Muslim lands by the British kuffaar, the process of proselytization was brazenly accelerated by them. The rumour that Islam expands and many non-Muslims are embracing Islam is a pure myth propagated by ignorant preachers. The fact of the matter is that numerous Muslims have abandoned Islam willfully and the numbers of true Muslims is fast dwindling everywhere in the world. "Islam began in a forlorn state and it will vanish in a strange way". This irreversible process will continue until the advent of the Mahdi (Alayhis salaam). According to Naqshbandiya belief he will emerge three months after the Third World War when Russians would contemplate capturing Saudi Arabia after "the complete destruction of the two countries whose names begin with Alifs."

News has reached us that 300 Muslims of Arab origin embraced Christianity in Argentine. They were forced to adopt the new religion. They were threatened with the cancellation of their Dole payments if they did not become converts. A group of Muslims on a Tablighi mission met them and persuaded them to re-enter the fold of Islam. Some responded but others preferred to remain as Christians. Enforced proselytization will be done in Australia and other countries in the future. The Government has decided to give wide powers here to the Church groups which insist that their employees should embrace Christian principles (in other words become converts) to enslave and give jobs to the unemployed who number the staggering figure of 37, 000 in a few Muslim areas around Lakemba according to a past survey. May Allaahu Ta'ala save us from such a great calamity. Salvation lies in following the Prophetic directive, which is to migrate to a Muslim country. The vast exodus of gullible Muslims headlong rush to the Kuffaar West is a matter of grave concern. They soon become integrated into the Western society and drift away from Islam. The Aakhirah is dismally lost. The Dark West has laid traps to make the Muslims renegades, great hypocrites or parochial modernists who undermine Islam from within. For the sake of the Dunya, greed and nafs Muslims these days make a headlong rush to the West even at the risk of losing their Akhirah. This is Midsummer madness. The situation of a true and sincere Muslim is like the condition of a trembling rat before a marauding cat threatening to swallow it at any moment. He is torn between fear and hope. He has to take pity on himself and his children who are getting gradually dehumanised and immoralised under the impact of Western education and culture.

In Lakemba alone, a predominantly Muslim area, in a survey conducted sometime ago, it was revealed that 4000 Muslim teenagers have turned musical fans. The Education Department here has sent directives to teachers not to stop any immoralities taking place in the school premises among the High School students. Neither parents nor teachers are allowed to protest against such behaviour. They will be sued if they tried to stop it. The door of fornication is now wide open and the Muslim

children are at a greater risk of becoming sexual libertines in the future. Muslim students are facing a great danger as a result of this sexual liberalization and unbridled sex among the students. Are we not trapped by the kuffaar- the enemies of Allah Azza Wa Jal? Is it not time for the Muslims to do some soul-searching? Are they not aware that the stage is set for the moral and spiritual destruction of their children? Did not the Rasulullah (sallallahu alayhi wasallam) ask us to migrate to Muslim countries like Yemen and Syria instead of the Kuffaar West? Have we not dug our own graves? Do we now understand the wisdom underlying his saying? The future of Islam here is bleak and sexual immorality is going to be the bane of the future generation. May Allahu Ta'ala save us from these impending calamities. The West is definitely not the place for the Muslims to live, although the Muslims present various lame excuses to justify their stay there despite the threat of moral and spiritual destruction looming large among their children.

## HIDAAAYAT—THE DIVINE PREROGATIVE

Guiding people to Seeraatul Mustaqeem is the prerogative of Allah Ta'ala. No man, be he a Nabi, has this power. The duty of the Nabi and all Muballigheen who are engaged in the mission of Ta'leem and Tableegh, is to only deliver the Message as best and as beautifully as possible. Since no one can provide hidaayat, there is no need to become despondent when people spurn the efforts of the Muballigheen and Muallimeen. Stating this prerogative, the Qur'aan Majeed says:

*"No person is able to accept Imaan except with the permission of Allah."*

*"If your Rabb had willed (Imaan for all people), then all those on earth would have believed."*

## AMR BIL MA'ROOF

Hadgrat Abu Dardaa (radhiyallahu anhu), a senior Sahaabi, said:

"O People! Be constant in Amr Bil Ma'roof Nahy anil Munkar (Commanding righteousness and prohibiting evil) otherwise Allah will appoint over you such rulers who will have no respect for your elders nor show mercy to your little ones. Your pious will then supplicate (make dua to Allah), but their supplications will not be accepted. They will pray for help, but will not be aided. They will seek forgiveness, but it will not be accepted."

Once Allah Ta'ala unleashes His Punishment, it will take its course.

## REWARD FOR EVERY ACT

Every good act of the Mu'min is rewarded by Allah Ta'ala even if it is of a mundane nature. In this regard the Hadith of Rasulullah (sallallahu alayhi wasallam) says:

*"A (Muslim) man is rewarded for his every act even for the morsel of food he lifts to the mouth of his wife (in love for her)."*

## BEGGARS

Hadhrat Haaji Imdaadullah (rahmatullah alayh) who was the Shaikh of Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said:

"Do not become impatient with beggars. They are our benefactors. They deliver our treasure to the Akhirah without remuneration. If all the Masaakeen go on strike and decide not to accept your charity, you will have no one to transport your treasure to the Akhirah. These beggars undergo difficulties in the process of carrying your treasure-loads to the Akhirah. You should therefore be grateful to them, not impatient"

## INORDINATE FEAR

During times of instability and political upheaval, many people lose courage. Their fear becomes inordinate and they contemplate fleeing the country. Wealthy people are particularly plagued by this fear. Their main concern is the safety of their wealth. They pass their days in worry and uncertainty. This is a sign of the deficiency of their Imaan. There is really no place to flee. Commenting on such situations, Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"There is no need to worry much about events beyond one's control. Dua for protection is sufficient. Supplicate to Allah Ta'ala and banish the worry. After all, death is inevitable. Maut does not come before its destined moment."

It is indeed surprising to observe that if for example a large number of people should die in a bomb explosion, great fear strikes everyone. But, if the same number of people die individually a natural death, the fear is not of the same degree. But in reality there is no difference between the two ways of death.

If every person will only understand that he has to die one day whether alone or with a group, then he will not be overwhelmed with fear. Everyone should contemplate only his own death. Why imagine the deaths of others. No one will die before his appointed time."

Taqdeer is a wonderful belief of Islam. When the Mu'min has correctly understood this belief and has gained a spiritual understanding of it by means of Taqwa, he has no fears. The Mu'min understands that Allah Ta'ala is the Sole Director of the affairs of the universe. Everything happens by His Will and Command. Life and death and everything down to the most infinitesimal event is by the direct intervention of Allah Ta'ala. There is, therefore, no need for inordinate fear bordering on cowardice.

Man's Rizq is predetermined. Fleeing the land as a result of inordinate fear for things beyond one's control is no insurance for one's money. No one can save his wealth by fleeing from the country. The Muslim is required to reform himself spiritually and morally. Turn to Allah Ta'ala in obedience. Abandon transgression and adopt the Sunnah. Allah Ta'ala is there always to protect His servants. In times of danger and upheavals, there is no better prescription than Istighfaar and obedience. Instructing Bani Israaeel in this lesson, Hadhrat Nabi Musaa (alayhis salaam) said to his oppressed and brutalized people:

*"O my People! Seek forgiveness from your Rabb. Then turn to Him in repentance (and Obedience). He will send down upon you beneficial rain in abundance and add strength to your strength."* (Qur'aan)

Worldly power and Spiritual power are bestowed to the obedient servants of Allah Ta'ala. Such servants have no fear for phantoms and mirages.

## UMAR IBN KHATTAAB

Once the Roman Emperor, Heraculus asked a Sahaabi to describe the Islamic Ruler, i.e. Ameerul Mu'mineen, Hadhrat Umar Ibn Khattaab (radhiyallahu anhu), the Second Khalifah of Rasulullah (sallallahu alayhi wasallam). In a wonderful reply consisting of two brief terms the Sahaabi presented a character sketch of Hadhrat Umar (radhiyallahu anhu). He said:

**"He does not deceive nor can he be deceived."**

The Emperor, greatly awed by this terse description of the Islamic Ruler, addressed his noblemen and said:

*"Not deceiving is evidence for the perfection of his religious integrity and not being deceived is proof of the perfection of his intelligence. No one will be able to overpower him."*

## TAQWA

In monetary matters people display very little taqwa. Acts of worship are rendered in abundance. Tahajjud, Ishraq, Chaasht and Wazifas are executed in abundance. But, very few people are devoid of love for wealth. Therefore, if a man despite having love for wealth adopts taqwa in monetary matters, it is a wonderful excellence. (Hakimul Ummat)



# THE THREAT OF KUFR AND IRTIDAAD

KUFR refers to such beliefs or acts which are negatory of Imaan. When a Muslim commits kufr he becomes a murtadd (renegade). Thus, the act of reneging from Islam by the commission of kufr is termed Irtidaad.

A letter by a brother from Australia (elsewhere in this issue of The Majlis) provides some information about the activities and plots of Christian missionaries plying their trade of kufr in their global conspiracy to trap ignorant and illiterate Muslims in their traps of Irtidaad. Their prime ground for their nefarious operations is ignorance coupled to poverty.

## IGNORANCE & POVERTY

Taking gross advantage of the ignorance and poverty of Muslim masses in poor countries, the kuffaar missionaries have gained considerable successes in their plots of Irtidaad to wean Muslims from Imaan and Islam. The Ummah is faced with its biggest threat and danger in this age. This threat is the multitude of shaitaani agents who have infiltrated the Muslim lands and penetrated into poor Muslim communities in the guise of relief workers.

Almost total ignorance of the Deen, poverty, governments indifferent and hostile to Islam and the Sunnah all collude in making the terrain fertile for the conspiracies and operation of the kuffaar missionaries. Entire Muslim communities—millions of Muslim—all over the world grovel and wallow in abject ignorance of the Deen. They have completely lost their Imaani moorings. They are utterly deprived of the very basic and elementary Deeni Ta'leem without which it is impossible to survive as a Muslim. Children are growing up in environments where neither Musjid nor Madrasah exists. They grow up without knowing what an Alif or Baa is. They have no awareness of Tahaarat or Salaat. While born in the fold of Islam they grow up and are reared as kuffaar, following whatever kaafir culture and ways are fed to them since childhood. What can we expect from such children when they grow up? They are ready fodder for the agents of shaitaan—the missionaries who trap and destroy them with a variety of stratagems.

## WHOSE RESPONSIBILITY ARE THEY?

In this deplorable and lamentable state of affairs, it must be asked: Whose responsibility are these millions of Muslim souls who have been denuded of Islam and opened up for kufr and irtidaad? The so-called Muslim governments all over the world are either indifferent to this colossal and heart-rending plight or openly hostile to the Deen. There is no aid forthcoming from these evil and fussaag governments. On the contrary these governments openly and clandestinely aid and abet the kuffaar missionaries and other agencies of kufr to suppress, oppress and destroy the Culture of Islam.

The parents of these millions of Muslim children offered up for Irtidaad are either indifferent or themselves hovering on the brink of Jahannum with their kufr inclinations and life-styles. Never are they prepared to make arrangements for even the elementary Deeni Ta'leem of their children.

## OUR EXPERIENCE

Our experience working in the backward Muslim countries has established that even in such illiterate Muslim communities in which the elders are not inimical to Islam despite their gross ignorance of the Deen, they are not at all prepared to make the very basic and minimal sacrifice to provide Maktab ta'leem for their children. They will go out of their way to ensure that their children attend secular schools even if such schools are operated by kuffaar missionaries who ply their conspiracies of kufr and in the process destroy both the Akhlaaq and Imaan of the children. Since this dunya is perhaps the only goal of these ignorant people, they are not at all bothered about Deeni Ta'leem for their children. But if some concerned Muslims are prepared to make the

necessary arrangements and assume the responsibility, they eagerly support the project. As long as they are not required to pay money, they have no objection to the establishment of a Maktab in their village.

## THE MAKTAB

It is this Maktab which in today's world of kufr and irtidaad Allah Ta'ala establishes to save the day. It is the Maktab operating in the village in a sea of kufr and surrounded by inimical forces that apply a heavy brake on the headlong slide of Muslim children into the abyss of kufr and irtidaad which the agents of shaitaan have created for their ruin and destruction. It is this Maktab which struggles to re-establish the Imaani links of the children which are otherwise doomed to the darkness of kufr and irtidaad without the Maktab. The success of these Maktab we have seen. And, the agents of shaitaan—the intelligence agencies of governments and organizations hostile to Islam—have also realized and recognized the powerful bulwark to kufr which these Maktab constitute. It is for this reason that those in the kuffaar world whose function it is to formulate long term policies for the subjugation of the World of Islam, fear the Maktab more than what they fear the Mujaahideen Camp. In their estimate every little boy and girl issuing from the simple straw-hut Maktab is a potential 'fundamentalist' which in western terminology is synonymous with 'terrorist'.

When parents and Muslim governments are not prepared to salvage the situation, then it devolves on concerned members of the Ummah at large—all over the world—to rush forward and try to prevent the listing of the wrecked Ship of Islam. It has now become the incumbent, urgent and Fardh obligation of every concerned Mu'min to lend assistance in a desperate bid to prevent this once glorious Ship from sinking to the ocean-bed.

## THE RESOURCES OF THE UMMAH

Concerned Muslims all over the world have ample resources with which they are able to take up this challenge of shaitaan. In the Path of Allah, they have to sacrifice from that wealth which Allah Ta'ala has bestowed to them. Remember that you are the mere trustee of the bounties of Allah Ta'ala. You will be held answerable and liable for your haraam squandering, misuse, misappropriation and gross dereliction of duty. We are opening up a vital and a mammoth avenue for the entire Ummah of Islam to enter into and to fight to save the Ship-wreck of Islam.

Muslims have huge resources to squander on haraam wedding celebrations, on haraam luxuries and on unnecessary ventures while millions of members of this Ummah are crying out for aid. Millions are squandered in unproductive decorative buildings like grandiose Musjid structures, Islamic Centres, etc., etc. Yet, most of us are turning a blind eye and withholding our hands and support from a vital project—The Maktab Project—which has become the only vehicle by which the Imaan of the future generations of Muslims can be retained in the fold of the Ummah. Tomorrow these children will be lost to Islam. Collectively the entire Ummah must answer for this rot and misery—for this kufr and irtidaad.

## APPEAL – FUND-RAISING

This article is not a fund-raising effort. It is a demand on the Ummah to aid the Deen of Allah or face the disastrous consequences which are hovering over our heads like dark clouds of doom. Remember Bosnia. Remember Afghanistan, remember Kashmir, remember Arakan and remember many Muslim communities who have been trampled and are being trampled and brutalized by the kuffaar imperialists. It is only the infinite fadhl and Rahmat of Allah Ta'ala that are allowing the valiant Chechnyan brethren to knock hell out of the Russian marauders. May Allah Ta'ala grant them a resounding victory – SAY

## AAMEEN FROM THE BOTTOM OF YOUR HEART!

In the name of the Ummah and for the Sake of Allah Ta'ala, Muslims all over the world – concerned Muslims – must step forward to aid this Maktab Project in whatever way they are able to.

So far, by the pure mercy and aid of Allah Ta'ala, approximately one hundred thousand children who two years ago were prime food for the hungry kuffaar missionaries, are today acquiring basic Deeni Ta'leem in the Makaateeb which have been established by Allah's Fadhl. But this is a drop in the vast ocean of Muslim children deprived of such Ta'leem the world over. The work will progress and bear fruit as Allah Ta'ala wills and wishes. Our endeavour is merely to bring the facts to your notice and to jolt you into reality—to awaken you from your stupor of indifference and your slumber of neglect and ghaflat so that you do something for the Ummah and in this way build up your capital and savings in the Akhirah for which you have been created and dispatched to this ephemeral worldly abode.

## RUDDERLESS!

This Ummah is drifting rudderless in a vast ocean raging with storms. There is no Khilaafate to polarize and channel Muslim resources and efforts into collective activity for saving us all from the impending disasters which lay ahead. There is no universal Islamic authority to which Muslims can turn to for direction. We all are wallowing in uncertainty and inaction. The unity conferences which so-called Muslim intellectuals and even Ulama are organising from time to time serves only the motives of their egos. They waste their time and the money of the Ummah in 'workshops' and stupid conferences. They make merry at these stupid ventures and symposiums. They gluttonously devour the food which they rob from the poor. They soothe their carnal nufos by living and sleeping in luxury hotels and in air-conditioning while millions of their brothers and sisters are perishing with hunger in extreme climatic conditions with the sky as their roof and the earth as their bed. They bloat their nufos with their miserable and stupid speeches to awe a stupid audience. May Allah Ta'ala save us from such miserable futility and inaction, especially when Muslim resources and efforts are direly needed in the field, in the streets, in the villages and in the mountains.

## ON THE DAY OF QIYAAMAH

Remember that on the Day of Qiyaamah when you will be hauled in the Divine Court to stand trial, you will not be able to move until you have not accounted for every cent you have earned and squandered. You will regret on that Day when you will see your Deed of Records bereft of the savings which you were required to arrange for that Day of terror. May Allah Ta'ala guide and save us all. May He inspire us with the taufeeq to come forward with open hearts to contribute to this Incumbent Jihaad against Kufr and Irtidaad.

## THE PROTECTED EYES

Rasulullah (sallallahu alayhi wasallam) said: "The Fire (of Jahannum) has been made unlawful for three eyes. The eye which cries because of fear for Allah; the eye which stays awake in the Path of Allah; the eye which avoids looking at the forbidden things of Allah (i.e. at strange females/men in particular)."

## THE MU'MIN'S FIRST LOVE

In the service of guarding the Deen of the Ummah, do not care for even your beloved ones. The Deen is of greater importance. The Deen is our first and greatest Love. Our first allegiance is to our Deen."  
(Hakimul Ummat)



## EVEN SADQAH GIVEN TO A BOGUS IS REWARDED

Sadqah which the Mu'min gives in the Path of Allah is always accepted and rewarded by Allah Ta'ala even if it was extracted by deceit. The only condition for its acceptability is ikhlaas (sincerity). Once a deceit convinced a man of his dire need. The man was deceived and he gave the crook some money for his supposed need. Later he discovered that he had given his Sadqah to a trickster. This caused him much grief. When this incident was narrated to Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh), he commented as follows:

"Ihsaan (kindness) to anyone is a deed which is readily accepted by Allah Ta'ala even if the act of kindness was occasioned by deceit. If the money which was tricked out of you had not departed from you in that way, it still would have departed from you in some other way. You would have spent it. Now it has reached such a state where it will never become depleted. Imagine that someone stole your money and saved it in the bank in your name without your knowledge.

After some time the bank informs you of your savings which had by this time grown to a far greater sum than the original stolen amount, because of an investment. When this news reaches you, undoubtedly you will pray for the welfare of the thief. You will praise the thief and not be angry with him.

Similarly, you will appreciate in the Aakhirat the Sadqah which was extracted from you under false pretence. In fact, you will appreciate the trickster and be grateful to him.

It is narrated in the Hadith that a man had desired to give Sadqah so secretly that no one should know about it. He did not want his sincerity to be contaminated. He set out at night in search of a deserving person. In the darkness of the night he met a man who appeared to be a miskeen (pauper). The wealthy man had brought along a large sum of money for Sadqah. Feeling convinced of the poverty of the 'miskeen', he silently gave him the whole amount. It later transpired that the supposed miskeen was a notorious bandit. Since the amount given in Sadqah was a very large sum of money, the news had spread that some unknown man had given the bandit a large amount in Sadqah. On hearing this, the kind-hearted donor was grieved. He thought that his money had gone wasted. Nevertheless, he resolved to make up for his botched attempt by renewing his Sadqah.

On the second occasion he again was conned. He gave a large amount in the darkness to a prostitute whom he had mistaken for a pious and destitute woman. This episode somehow came to the notice of the people and to the donor. He lamented: "O Allah! Once again my Sadqah has gone to waste."

He had become victim of such tricksters on two or three occasions. He was overwhelmed by grief. One night he dreamt an Angel appearing to him and saying: "Do not grieve! Be happy. Perhaps as a result of the barkat of your Sadqah which was based on a high degree of sincerity, the thief and the prostitute may repent. Therefore, do not grieve. Your money has not gone to waste."

The one who deceives commits the sin. The donor will gain his reward."

The sincere servant of Allah Ta'ala never loses. Allah Ta'ala accepts his every act and he is handsomely rewarded."

## SERVE THE UMMAH SINCERELY

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "Serve the Ummat and guard their Deen. Do not be concerned with fame. Your attitude in this regard should be the desire to remain unknown while you are alive and even after death people should not know of your deeds of service.

## PROTECTING THE DEEN

One's Murshid (Spiritual Guide) is most beloved and respected. But obeying the Deen is of greater importance. Therefore, when there is a conflict between the instructions of the Murshid and the Deen, priority and preference have to be given to the Deen." (Hakimul Ummat)

## THE MAKTAB

A Maktab is a small class which caters for the elementary Deeni Ta'leem (Islamic education) of children. The Makaateeb (plural of Maktab) in our Project are mostly straw and bamboo structures. The number of pupils, boys and girls, per Maktab vary from about 50 to 200. A few have even less than 50. Almost all the Makaateeb have one Ustaadh per Maktab. Some have two where the number of pupils is in excess of 100.

Almost all our Makaateeb have been established in such villages and places where previously there was no Maktab or Madrasah. There are, however, a few exceptions.

The annual cost of maintaining a Maktab varies from place to place. In Bangladesh the cost per year for operating a Maktab is about R7000 (\$1000) which includes the Ustaadh's wages. In other countries the cost is higher. Only in India is the cost much less.

The need for expansion and increasing the number of Maktab is necessary and urgent. In the areas where this Deeni activity has been initiated, the Maktab has become the fortress of Islam. If the Maktab has to disappear from the area, all signs of Islam will disappear along with it. Therefore, the sustenance of the Makaateeb in this age of kufr and irtidaad has become a Waajib duty on all Muslims who are able to aid this Project.

## SUPPORT THIS IJHAAD

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## EVIL NAMES

Instead of naming girls Aishah, Faatimah, Khadijah, etc., the new, evil and kuffaar trend is to keep names such as Naseem, Shameem, Shahnaaz, Zareena, Najmah, Parween, etc. Preferring un-Islamic names over the names of the noble Sahaabiyah and female Saints is the product of subtle kufr in the heart.

## CHECHNYA

## MUJAAHIDEEN SINK RUSSIAN NUCLEAR SUBMARINE

By the fadhil and nusrat of Allah Azza Wa Jal, the Mujaahideen of Chechnya succeeded in inflicting a disastrous defeat on Russia by sinking Kursk – the Russia's most powerful nuclear submarine manned by its best crew. The entire kuffaar crew of 117 along with the nuclear submarine were dispatched to Jahannum by the action of the Mujaahideen.

The military council of the Chechen Mujaahideen has issued a sensational statement announcing the destruction of the Russian nuclear submarine, Kursk. The sinking of the Kursk was the action of a single Mujaahid from Dagestan, who served as a crew member on the submarine.

The Mujaahid had gone on his mission during the month of June. The military council decided to make the announcement only after it had been conclusively established that the Mujaahid had attained shahaadat (martyrdom) along with the destruction of the 117-member crew of the Kursk.

Muslims, the world over, are undoubtedly rejoicing this wonderful success of the Chechen Mujaahideen. It is a clear sign of Allah's aid. All praises are due to Allah Ta'ala for this wonderful achievement. Without His aid, nothing is possible.

## WOMEN AND THE QABRUSTAAN

In Kifaayatush Sha'bi it appears:

"Qaadhi was asked about the permissibility of women going to the qabrustaan (cemetery). He responded: 'The question of permissibility and the corruption of this type of practice should not be asked. Rather ask about the degree of la'nat (curse) settling on her in so doing. When she intends to emerge from her home (to go to the cemetery or any unnecessary place), she enters the la'nat of Allah and His Mala'ikah. When she actually emerges, the shaitaan stalks her (and surrounds her) from every side. When she reaches the qabrustaan, the souls of the dead curse her. When she returns, she does so in the la'nat of Allah Ta'ala."

(Fataawa Tartarkhaaniyyah)

## HOPE AND FEAR

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "Regardless of a man's piety and saintliness, he has no knowledge of his rank by Allah Ta'ala. When there exists the possibility of one having no rank by Him, on what basis can one make any claim (of piety)? The basis (for success and acceptance) is that one should be accepted by Allah Ta'ala. Now when one is unaware of this, one does not know what the future holds.

Someone asked me: "How is it to curse Yazid?" I said to him that only such a person may curse Yazid, who is certain that he will not die a death worse than Yazid. But, no one knows the condition of his own ultimate end. Therefore concentrate on seeking the protection of Allah Ta'ala."

## BANK CHARGES

If cash is deposited, add a few extra rands to cover the cash deposit fee which is quite high.

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Please forward a copy of the deposit slip either by post or fax. Our fax number is 041 4513566. Jazaakumullaah.



# THE FOUR MATH-HABS ARE THE QUR'AAN AND SUNNAH

Allah Ta'ala commands:

*"And follow the path of those who turn (and lead) to Me." (Qur'aan).*

The denigrators of the sacred concept of Taqleed of the Aimmah-e-Mujtahideen usually pose the ludicrous question:

*"Did the four Math-habs exist during the time of Rasulullah (sallallahu alayhi wasallam)?"*

This is tantamount to asking:

*"Did Islam exist during the time of Rasulullah (sallallahu alayhi wasallam)?"*

Denial of the four Math-habs (Hanafi, Shaafi, Maaliki, Hambali) is denial of Islam as it existed during the time of Rasulullah (sallallahu alayhi wasallam) and as it had been transmitted to the Taabieen by the Sahaabah and thereafter from generation to generation until it reached us in the present day.

The attempt to convey the idea of the non-existence of the Math-habs in the age of our Nabi (sallallahu alayhi wasallam) and the Sahaabah is a devious ploy or a claim of crass ignorance of those who reject the four Math-habs of the Ahlus Sunnah Wal Jama'ah. The only basis -- if at all it could be termed a basis -- for the denial of the Math-habs is the non-existence of the designations of the Math-habs, viz. Hanafi, Shaafi, Maalik and Hambali. But it is indeed a display of colossal ignorance to refute the validity of the Math-habs simply because these illustrious Fuqaha and Ustaadhs, Imaam Abu Hanifah, Imaam Shaafi, Imaam Maalik and Imaam Hambali (rahmatullah alayhim) were not born during the age of Rasulullah (sallallahu alayhi wasallam).

The teachings of the Four Math-habs cannot be intelligently refuted simply because the names/titles of the Math-habs did not exist during Rasulullah's (sallallahu alayhi wasallam) time.

The devious attempt to show that the four Math-habs are alien to the Qur'aan and the Sunnah is utterly fallacious because in actual fact the Qur'aan and Sunnah are encapsulated within the framework of the four Math-habs. In fact, each Math-hab in its own right is the complete and perfect Islam as expounded in the Qur'aan and Sunnah.

## INDESPENSIBLE

While the rejectors of the Math-habs denounce the taqleed of Imaam Abu Hanifah (rahmatullah alayh) for example, they unhesitatingly cite Imaam Bukhari and Imaam Muslim (rahmatullah alayhima) in substantiation of their personal opinions for which they produce the basis of ahadith taken from Bukhari and Muslim. Yet Imaam Bukhari and Imaam Muslim (rahmatullah alayhima) did not even exist during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, but appeared on the scene about two centuries thereafter-long after even the age of Imaam Abu Hanafi, Imaam Malik (rahmatullah alayhima) and the numerous great Fuqaha who were the Students of the Sahaabah. The deniers of Shar'i Taqleed commit a greater act of intellectual vulgarity than this by degenerating to the level of making taqleed (following blindly) Ibn Taymiyyah who appeared seven centuries after Rasulullah (sallallahu alayhi wasallam).

## REFUTATION

In refutation of the deniers of the Math-habs, the Ahlus Sunnah can justifiably retort: "Did Imaam Bukhari and Imaam Muslim (rahmatullah alayhima) exist during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah? Did their system of Hadith classification and codification exist during

the time of Nabi (sallallahu alayhi wasallam) and the Sahaabah? Where in the Qur'aan and Sunnah does it appear that a hadith classified as Dha'eef (Weak), Maudhu' (Fabricated), etc., etc., in terms of the rules formulated by the Muhadditheen two centuries after the age of Risaalat, should necessarily and summarily be rejected? In claiming that a particular Hadith cannot be used as a basis for a Shar'i decree, we should ask: "Whose taqleed are the denigrators of the Math-habs making? Whom are they blindly following in this respect?" The charge of blind following rebounds with great force on the deniers of the Math-habs. Their taqleed of personalities which appeared centuries after the initiation of Islam, and even of persons 14 centuries later, such as Al-Albani-and even of complete non-entities like Mr. Bilal Phillips, is indeed the blindest taqleed ever known in the annals of Islam.

On the contrary, the Taqleed of the Ahlus Sunnah is a sacred, intelligent and rational Taqleed having its basis in the Qur'aan and Sunnah since understanding of Islam without following blindly the Sahaabah and their students (the illustrious Aimmah-e-Mujtahideen and Fuqaha) is a total impossibility.

This sacred Taqleed is a superior and a rational Taqleed since it is to follow the original authorities of the Shariah, not those who present the figments of their opinion and personal understanding of the Qur'aan and Sunnah.

The Taqleed of the Ahlus Sunnah is not a new concept like the Taqleed of Al-albani which sprang up 13 centuries after Islam. The Taqleed of the Ahlus Sunnah is the continuation of the Taqleed which the Taabieen made of the Sahaabah. While the flimsy basis of 'proofs' of the *ghair muqallideen* is primarily the views of Ibn Taimiyyah which Al-Albani and his ilk propagated, the basis of the Ahlus Sunnah is the Teaching of the Sahaabah which their students passed on to the Ummah. Thus, the Chain of Authority of the Ahlus Sunnah is securely attached to Rasulullah (sallallahu alayhi wasallam).

The Ahlus Sunnah does not pick out of the blue views which are the opinion of persons like Ibn Taimiyyah and Al-Albani -- views which conflict with the interpretation of the Salf-e-Saliheen (the Taabieen and the Sahaabah).

If the Imaams of the four Math-habs propagated their personal views and opinions or presented interpretations in conflict with the teachings of the Sahaabah and their Students, the claim of the non-existence of the Math-habs during the time of Rasulullah (sallallahu alayhi wasallam) would have been valid. But, the Fuqaha of the Math-habs present the interpretations of the Sahaabah. Their Chain (Sanad) of transmission is Golden -- in closest proximity to the Sahaabah while the *Asaaneed* (chains of transmission) of the Muhadditheen are lengthy and more distant. Thus, when the Fuqaha cite a Hadith as basis for their ruling, it in fact is evidence for the authenticity of the Hadith regardless of the classification accorded to it a century later by the Muhadditheen. The prominence of a Hadith in the ranks of the Mujtahideen is testification for its authenticity.

When Imaam Abu Hanifah (rahmatullah alayh), for example. Issued a ruling, he presented the Qur'aanic and/or Hadith *daleel* (evidence) for his ruling. The chain of his *Asaatizah* (teachers) linking him to Rasulullah (sallallahu alayhi wasallam) is well-known. He spoke on the bedrock of the *Ilm* (knowledge) of the most senior Sahaabah. The following assertion of Imaam Abu Hanifah (rahmatullah alayh) throws much light on this fact. The following narration of Imaam Abu Hanifah (rahmatullah alayh) appears in Taareekh-e-Baghdad:

*"I obtain my evidence from Kitaabullah (the Qur'aan). If this is not found in the Qur'aan, then I refer to the Hadith of Rasulullah (sallallahu alayhi wasallam). If I do not find it in Kitaabullah and the Sunnah, then I extract it from the statements of the Sahaabah."*

Thus, the accusation that Imaam Abu Hanifah (rahmatullah alayh) gave preference to his personal opinion over the Ahadith is false. The following dialogue between Imaam Abu Hanifah and Hazrat Baqir (rahmatullah alayhima) will confirm the falsity of the charge.

When Hadhrat Muhammed Baqir (rahmatullah alayh) first met Imaam Abu Hanifah (rahmatullah alayh) about whom false rumours had been fabricated, he (Hadhrat Baqir) said:

*"You have changed the Deen of my grandfather (i.e. Rasulullah (sallallahu alayhi wasallam) and his ahadith with Qiyaas (logic)."*

**Imaam Abu Hanifah:** "Allah forbid!"

**Hadhrat Baqir:** "You have done this!"

**Imaam Abu Hanifah:** "Be seated so that I may sit respectfully in your presence. I believe you deserve to be honoured like the Sahaabah had honoured your grandfather.

Hadhrat Baqir (rahmatullah alayh) sat down and Imaam Abu Hanifah also sat down in front of him like a student sits in the presence of his ustaadh.

**Imaam Abu Hanifah:** "I wish to ask you three questions. Please answer. Who is weaker -- man or woman?"

**Hadhrat Baqir:** "Woman!"

**Imaam Abu Hanifah:** "What is a woman's share in Jihad?"

**Hadhrat Baqir:** "The man gets two shares and the woman one.

**Imaam Abu Hanifah:** "This is the order of your grandfather. If I had changed his Deen, I would have given the man one share and the woman two in terms of logic because the woman is the weaker.

**Imaam Abu Hanifah:** Is Salaat better or Saum (fasting)?"

**Hadhrat Baqir:** "Salaat!"

**Imaam Abu Hanifah:** "This is the order of your grandfather. If I had changed his order, I would have ordered women to make qadha of the Salaat they missed during haidh instead of making qadha of fasts.

**Imaam Abu Hanifah:** Is urine more impure or sperm?"

**Hadhrat Baqir:** "Urine is more impure."

**Imaam Abu Hanifah:** "If I had altered the Deen of your grandfather, I would have ruled that ghusl becomes incumbent by urine and wudhu by discharge of sperm."

Rising up, Hadhrat Baqir (rahmatullah alayh) embraced Imaam Abu Hanifah (rahmatullah alayh), kissed him and honoured him.

## THE TAKABBUR OF ABU JAHL

The takabbur of Abu Jahl was worse than the pride of Fir'oun. When Fir'oun was about to die, he relented and professed belief in Allah. However, his profession of Imaan at that late stage was rejected. But, Abu Jahl even while dying expressed the wish that the one who had slain him should not have been a peasant. A youth of the Ansaar had slain him. At the precise moment of perishing he requested that his neck be cut lower so that when his head is placed together with the heads of the other slain kuffaar, it will appear higher. Indeed this takabbur had no limits.

(Hakimul Ummat)



## A MISUNDERSTANDING

According to Imaam Abu Hanifah (rahmatullah alayh), if there are 99 factors of kufr and one factor of Imaan in a person, the 99 factors of kufr should be discarded and the person proclaimed a Muslim. This statement of Imaam-e-A'zam has been gravely misunderstood. On the basis of the misconception some believe that the validity of Imaan requires only one factor of Imaan. Even if there exist 99 factors of kufr, a man still remains a Mu'min in terms of this huge misconception.

It is indeed a terrible error to believe that even 99 factors of kufr do not eliminate Imaan. In fact, according to the Ijma' (Consensus) of the authorities of the Shariah, the presence of just one factor of kufr renders a person a kaafir.

The meaning of Imaam-e-A'zam's statement is that if there are 99 probabilities of kufr and only one probability of Imaan in any particular statement of a man, then the statement will not be given an interpretation of kufr. The verdict of Imaan will be issued. The statement of Imaam Abu Hanifah (rahmatullah alayh) has been formulated as the standard for *Takfeer*, i.e. proclaiming a person to be a kaafir. If a particular statement of a man can be interpreted to save him from the proclamation of kufr, a fatwa of kufr will not be issued.

This standard of the Fuqaha never means that a man remains a Muslim if, for example, he refutes the essentials of Islam and accepts only one belief. If a man denies the Eternity of Allah Ta'ala, the Finality of Nubuwwat, the Resurrection in Qiyaamah, the Five Fardh Salaat, Zakaat, Hajj, the Ambiya, etc., etc., but believes in the Messengership of Rasulallah (sallallahu alayhi wasallam), such a person will never be a Muslim. If the erroneous conception has to be accepted, it will follow that all Qadianis, Bahais, the multitudes of kuffaar and even Shaitaan himself, are Muslims because in all these kuffaar there will be one or more factors of Imaan. Christians who subscribe to the kufr and shirk of trinity believe in Qiyaamah, in Jannat, in Jahannum, etc. Thus, in terms of the fallacious conception, they all will be Muslims. Such clear-cut conflict with the Qur'aan is without doubt kufr.

## MARRIAGE

Marriage like Rizq (sustenance/food/earnings) is predestined by Allah Ta'ala. A person will marry only the spouse ordained for him/her and that too only at the appointed time. Those whose belief in Taqdeer is firm, have no concern about such issues. However, when the Yaqeen (conviction) is defective, people are haunted by a variety of fears which in reality are figments of the imagination and promptings of shaitaan.

Those of weak yaqeen and whose ties are slack with the Shariah refrain from Hijaab (Purdah) because they fear that because of freedom of movement and association being curtailed, the chances of marriage will be adversely affected. Many people are misled by shaitaan and his agents to believe that girls in Purdah are put at a disadvantage with regard to marriage. They believe that on account of Purdah the girls will not receive marriage proposals because they are not seen by boys. The advocates of modernism and others of extremely weak Imaan therefore encourage girls to refrain from Purdah. Others again advise them to adopt Purdah after marriage.

These advices are pure shaitaaniyat. Their reasoning is baseless. Purdah does not put girls at any disadvantage with regard to marriage. In fact, most boys with even loose morals, prefer Purdah-Nasheen girls for wives. While they flirt with lewd girls, they desire pious girls for wives. We are aware of many girls of Purdah who received many proposals even at very young ages. Many girls who never venture into the public, get married quite early in life—at 15 and 16. On the other hand, we are also aware of many girls who parade in the public without Hijaab, but they do not receive marriage proposals. They are audacious, self-expressive, adorn themselves in fashionable attire and look promiscuous. But, at the end of the day, they pass many years in gloom without any proposals forthcoming.

The reality of the issue is that Allah Ta'ala decides when and where and to whom one will get married. Undoubtedly, in this material world of cause and effect, we are required to make some effort to acquire our objectives. But, just as we have to make effort for the acquisition of our predetermined Rizq, so too are we required to make effort in the matter of marriage. However, like the effort for Rizq must necessarily be halaal and within the bounds of the Shariah, so too should the efforts for marriage be. Like it is haraam to earn rizq in unlawful ways, so too is it haraam to gain a marriage partner in unlawful ways.

People of the dunya under shaitaani influence argue that if one does not engage in haraam riba activities, then in this age one cannot make money, i.e. one cannot obtain one's rizq. This is an attitude of kufr because Allah Ta'ala declares emphatically in the Qur'aan Shareef that the provision of rizq is His responsibility. By presenting shaitaani arguments, an attempt is made to refute the Qur'aanic declaration.

Similarly, people of the dunya advocate the pursuit of haraam ways in order to gain a spouse. Just as it is haraam to pursue haraam avenues for the sake of rizq, so too is it haraam to adopt unlawful ways for seeking a marriage partner.

People who are truly concerned with their Deen should content themselves with lawful efforts and dua. The final decision rests with only Allah Ta'ala,

## TAKABBUR

Speaking on the subject of Takabbur (pride), Hakimul Ummat commented:

"In my opinion the most detestable attitude is takabbur. I do not have so much abhorrence for any sin as I have for takabbur. I have a greater natural aversion for takabbur than for the sins of consuming liquor, fornication, etc. Although these are exceptionally grave sins, nevertheless, the natural aversion for takabbur is more.

The reason for this is that takabbur is a branch of shirk. By takabbur one implies one's greatness. How can a man proclaim his greatness in spite of the existence of Allah Azza Wa Jal? Such an attitude is a degree of shirk. The mutakabbir (the proud one) in spite of being a slave seeks to appropriate for himself an attribute which is exclusive with Allah."

## HADHRAT NOOH'S NASEEHAT

Giving advice to his son, Hadhrat Nooh (alayhis salaam) said:

"I instruct you to observe two things and to abstain from two things.

- (1) Have yaqeen that Allah is One and that He has no partner. This Yaqeen and the one who professes it are weightier than the heavens and the earth.
- (2) Together with Kalimah Tauheed recite: Subhaanallaahi wa bi Hamdihi. This is the wazeefah of the Angels. By its barkat, rizq is bestowed to creation.
- (3) Abstain totally from shirk. Jannat is prohibited for the mushrik.
- (4) Stay far from pride and arrogance. He in whose heart there is a grain of pride will not enter Jannat.

## A NOBLE MAN

The Malaikah regard a man to be noble when he practises seven acts. His sins are forgiven even if they are as numerous as the bubbles on the ocean. The seven acts are as follows:

- (1) To recite *Bismillaah* before doing any act.
- (2) To recite *Alhamdulillah* on completion of every act.
- (3) To recite *Astaghfirul-laah* whenever uttering or doing a futile or sinful deed.
- (4) To say *Insha'Allah* with regard to every future activity.
- (5) To recite *Walahoula wa la quwwata illa billaah* when experiencing anything detestable.
- (6) To recite *Inna lillaahi wa inna ilayhi raaji-oon* when in distress. Or grief.
- (7) To be perpetually engaged in the recitation of *La ilaha illallaahu*.

(Faqeeh Abu Laith)

## INCUMBENT DUA

No doubt, all Muslims, the world over, are directly concerned with the struggle of their Chechen brethren. Rasulallah (sallallahu alayhi wasallam) said:

*"All Muslims are like one body. If the eye pains, the whole body feels it and if the head pains, the whole body feels it."*

Every Muslim is duty-obliged to supplicate daily for the success of the Chechen Brethren and for the defeat and destruction of the Russian kuffaar who are responsible for the rape, murder, pillage and plunder of hundreds of thousands of Chechen Muslims. Savages who destroy whole villages of Muslim civilians must necessarily fall ignominiously. May Allah Ta'ala grant the Chechen Mujaahideen a resounding victory.

### CORRUPTING NAMES

Certain attributes are exclusive with Allah Ta'ala, e.g. Qaadir, Razzaaq, Ghaffaar, Khaaliq, Baari', Rahmaan, Quddoos, Jabbaar, Samad, Qahhaar, Wahhaab, etc. When naming people with these attributive titles of Allah Azza Wa Jal, it is incumbent to prefix them with the word Abd, e.g. Abdul Qaadir, Abdul Khaaliq, etc. It is haraam to call a person only by the Attributive title of Allah Ta'ala To say Qaadir, Khaaliq etc. is a major sin.

## WAR

Rasulallah (sallallahu alayhi wasallam) said:

*"Do not wish to meet the enemy. But when you meet them, then be firm (in the confrontation)."*

This Hadith discourages bravado and emotionalism. War is a terrible calamity. As far as possible, a confrontation should be avoided. But, when war is imposed on the Mu'mineen, they are not allowed to show their backs. When they are constrained to clash with the enemy, then all caution shall be thrown overboard. In the Name of Allah, the Mu'mineen then become reckless in offering their lives at the altar of Divine Pleasure. Once the enemy imposes war on them, the Mu'mineen know only two options—to fight or to die—victory or martyrdom.

When the Mu'mineen have no alternative but to confront the enemy, they have to go by the following Qur'aanic command:

*"O People of Imaan! When you meet the enemy (in Jihaad), then be firm and remember Allah much so that you attain victory. Do not dispute among yourselves for then your power will disappear. Adopt Sabr. Verily Allah is with the Saabireen."*

From page 6.

## WHEN IBAADAT TOO BECOMES A BID'AH

*Thikr* and the other *Ashghaal* of the Sufiya-e-Kiraam are bid'ah. It therefore serves no good purpose to gorge out venom and detract attention from the Haqq. In fact, their brethren are also participants in the specialised forms of *Athkaar* and *Ashghaal* of the Aulya. But, everything should be maintained within the bounds of the Shariah. The Musaajid are not the venues for personal exercises which are not among the *Maqaasid* of the Shariah or of Tasawwuf. May Allah Ta'ala give all concerned good *taufeeq* and *baseerat* to comprehend what the issue and contention are all about.

From page 1.

## JIHAAD IN CHECHNYA

influential media tycoon, for example, has warned that there can be no military victory for Russia, and demanded a 'political solution'

In these times of gloom and utter hopelessness and helplessness of the Ummah, it will give immense pleasure and satisfaction to all true Muslims that at least our brethren in Chechnya are holding aloft the Flag of Jihaad and are valiantly and heroically fighting the might of the kuffaar. Truly, their suffering and their blood will not go in vain. Allah is with them.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q. Do near-to-buloogh girls have to wear the veil when going out?**

**A.** Even girls who are not baaligh should be made to wear a niqaab (face-covering) when they will be emerging from their homes. Girls who are near to the age of puberty are called Muraahiqah. The laws of Hijaab apply to a Muraahiqah in the same way as they apply to a Baalighah. Girls should be trained to observe proper Shar'i purdah long before they become Muraahiqah. It is necessary to inculcate in them Hijaab from an early age.

**Q. A baby has received money as gifts. Is it permissible for the mother to buy disposable nappies and toys for the baby with this money?**

**A.** It is the waajib duty of the parents to maintain their children. If the parents are by the means to maintain the child, then it is not permissible to use the child's money. If the parents cannot afford to buy even necessities for the baby, then it is permissible to use the baby's money for the needs of the baby. However, the baby's money may not be used for toys and other unnecessary items. Disposable nappies may be bought with the baby's money only if the parents are not by the means.

**Q. Fashion nowadays requires women to wear very short dresses which are more like blouses. These dresses are well above the knees. The blouse/dress is worn with a big and wide trousers by even Muslim adults. Is it permissible for Muslims to stock and sell such garments to Muslims and non-Muslims?**

**A.** Women who wear such accursed garments are *mal'oon* (cursed by Allah and His Angels). It is haraam for them to wear such immodest dress. It is not permissible for Muslims to sell such garments to Muslims. Since it is a garb of the kuffaar, they may sell it only to them.

**Q. Our country is very small and the cost of building houses is very costly. Many Muslims are therefore erecting homes along the slopes of mountains. These are crown lands (belonging to the government). The government is not at all happy with this state of affairs. Nevertheless, the squatters are increasing by the day. Is the government's land halaal for Muslims?**

**A.** The government owns no land in terms of the Law of Allah Ta'ala. Governments are supposed to be the servants of the people but have become the worst oppressors and bandits. They squander the national wealth by way of waste and corruption. According to Islam the land on the outskirts of the town, the unused land in forests, mountain slopes and the like which are not owned by anyone belongs to all people - to all creatures of Allah Ta'ala, not only to the citizens of that particular country where such land happens to be. Any person who is able to put the land to constructive use is entitled to claim it and work the land for his benefit. He may not cordon off such huge areas which he is unable to put to use. But, if he is able to work an area which he has claimed, no one has the right to debar him. Once such land which does not belong to anyone is claimed by a person, he becomes its owner. The only requirement is that it should not be such public land which has been set aside for the use of the whole community. The squatters are not committing any crime in terms of Islam for erecting homes along the mountain-slopes. This is their right which Islam gives them. It devolves on the government to make adequate sanitary and other necessary arrangements for the comfort of the people. A government which is unable to fulfil the rights of its citizens has no legal right to remain in power.

**Q. I am a Muslim convert. Some Muslim friends say that it is not necessary to change my name. Others say that it is necessary to have a Muslim name. What is the correct view?**

**A.** It is incumbent for a Muslim to be identified by his appearance, dress and name. It is essential to have an Islamic name. It is necessary for you to adopt an Islamic name. There is barkat in Islamic names.

Good names also have a spiritual effect, hence Rasulullah (sallallahu alayhi wasallam) would change any bad name even if the man was an aged person. A Muslim should be proud of his identity. If we hear a man's name is John or Tom, we will infer that he is a non-Muslim even if he has embraced Islam. But, if we hear that a man's name is Muhammad or Abdullah, we shall infer that he is a Muslim even if for some reason he may not be a Muslim. This indicates that a person can be identified from even the name he bears.

**Q. A husband ordered his wife to leave the marital home in the following way: "Leave my house and get out of my life once and for all. Everything between us has ended". He said this and other words to this effect. When a friend asked him on the same day to explain his intention, he said that he had decided to end the marriage, hence he would never allow her to return again to him. He had also made arrangements for sending her belongings to her parents home where she had gone to. What effect do his statements have on the nikah?**

**A.** The statements he had uttered with the intention mentioned by you represent one Talaaq Baa-in. A Talaaq Baa-in is an irrevocable Talaaq which comes into immediate effect. The nikah has ended. However, if reconciliation takes place they can get married again.

## EATING DURING THE ATHAAN

Many people ruin their Saum (Fasting) during Ramadhan as a result of ignorance. They continue eating even while the Fajr Athaan is in progress thinking that the fast commences at the end of the Athaan. This notion is erroneous. The fast commences the moment Subah Saadiq enters. This is the time when Tahajjud and Sehri time ends and Fajr time begins. The fasts which were invalidated in this way should be kept again, i.e. qadha should be made.

**Q. A man is survived by two wives and one daughter. How should his estate be distributed?**

**A.** The two wives jointly inherit one eighth of his estate. The one eighth will be shared equally between them. The remaining seven eighths will be the share of the daughter if the deceased has no other inheriting relatives such as parents, brothers or any paternal uncles, cousins, etc.

**Q. I used to keep Nafl fasts before I was baaligh. I used to drink water while the Fajr Athaan was in progress because I was not aware of the rules. Do I have to keep qadha of such Nafl fasts?**

**A.** There is no qadha for the fasts which you had invalidated in this way prior to buloogh (puberty).

**Q. How should I make niyyat for the numerous qadha fasts for which I am liable? Over the years I was not regular with my fasting. I cannot remember exactly how many fasts I did not keep nor can I remember the number of years.**

**A.** In this case you have to employ the principle of *Taharri* which means to reflect and then to come to a decision. After reflection, determine the number of days you did not fast. Seek a *fatwa* from your heart and accept the answer which you gain in this way. Then when you make your intention to fast, simply specify that you are keeping qadha of Ramadhaan Saum.

**Q. An Imaam of a Musjid mixes all four Math-habs when leading the Salaat. Is the Salaat valid?**

**A.** It is not permissible to appoint such a Bid'ati to lead the Salaat. The Salaat performed behind him should be repeated. In all likelihood the Salaat will not be valid due to the corruption he introduces by his corrupt practice of mutilating the rules applicable to the Salaat.

**Q. A healthy man performs his Fardh Salaat sometimes sitting. Is his Salaat valid?**

**A.** His Salaat is not valid. Nafl Salaat may be performed sitting even without valid reason, but not

Fardh Salaat. If Nafl Salaat is performed sitting without valid reason, the thawaab decreases by 50%.

**Q. How is it for a girl to perform Salaat with a dress which is slightly above the knees?**

**A.** Although the Salaat is valid, it is Makrooh Tahrimi (forbidden and sinful) for a woman to dress so immodestly and to perform Salaat with such dress.

**Q. A man performed Ishraq and Chaasht Salaat in the state of janaabat. After having performed the Salaat, he realised that he did not take ghusl. Should he make qadha of the Salaat which he had performed?**

**A.** Yes, he has to perform qadha of the Nafl Salaat which he had performed during the state of janaabat.

**Q. I have been told that all vegetables which grow underground are Makrooh. Is this true?**

**A.** Such vegetables are not Makrooh.

**Q. Should a lady in purdah wear only black shoes or could other dull colours also be worn?**

**A.** If she will be going out of her home and go to a public place, she should not wear bright and decorative shoes. Any dull colour is permissible.

**Q. Some Madrasah Ustaadhs beat pupils excessively even causing them injury. They slap pupils in the face and hit even on the head. To what extent does the Shariah allow Ustaadhs to hit their pupils?**

**A.** According to the Shariah, Ustaadhs are not permitted to hit their pupils. Most, if not all, Ustaadhs hit and assault children to vent their anger and to cool the fire of their wrath. They do not hit pupils for the benefit of the children. They simply succumb to their nafs and hit without thinking what they are doing. It is haraam for an Ustaadh to punish a child when he is in anger. Such overt 'punishment' is not true punishment motivated for the welfare and goodness of the child. Such violence against children is zulm. It is imperative for Ustaadhs to desist from hitting children. According to the hadith it is not permissible to slap or hit even an animal on the face or head. With what heart and conscience does an ustaadh of the deen strike a *ma'soom* child in the face or on the head?

## DIFFERENCE WITH SENIORS

If a junior's difference of opinion with his seniors is based on sincerity and respect, there is no harm in this.  
(Hakimul Ummat)

## ZAKAT

### Our Condition of Acceptance

The aim of the Mujlisul Ulama Zakat Organization is to guide Muslims in their Zakat affairs. Our aim is not to be a fund-raising organization. We advise Muslims to distribute their own Zakat themselves as far as possible. However, where Muslims find it difficult to distribute their Zakat in accordance with the Shariah, they may divert their Zakat to us. To enable us to distribute the Zakat, we stipulate the following condition for the acceptance of this responsibility:

We shall distribute the Zakat in accordance with the Shariah to whomever and in whatever amount we wish without reference to any of the Zakat-payers.

When sending your Zakat it is essential that you accept this condition. If you cannot agree to this condition, please do not send your Zakat to us.

Mujlisul Ulama Zakat Organization  
PO Box 3393, Port Elizabeth,  
6056, South Africa





"VOICE of ISLAM"



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"A VULGAR TONGUE IS NIFAAQ  
(HYPOCRISY)." (HADITH)

# THE WAAJIB JIHAD TO SAVE THE IMAAN OF THE UMMAH

The magnitude of the suffering of this broken Ummah in this present age cannot be adequately portrayed. This suffering is both physical and spiritual. However, the spiritual (Roohaani and Imaani) suffering is worse than the physical hardships in which vast segments of the Ummah are languishing. The spiritual suffering due to the colossal ignorance of the present generations of Muslims is alienating the children of the Ummah from Islam on a massive scale.

In almost all lands of Islam, children by the thousands are growing up as fodder for the machinery of kufr set up by the western kuffaar. Kuffaar governments and missionaries have brought into operation numerous agencies to lure the ignorant Muslim children from Islam.

## THE BIGGEST THREAT

The most dangerous development which has overtaken the Ummah is the colossal Deeni ignorance prevalent among Muslims in thousands of villages all over the world. The children of these Muslims while exposed to western secular education and its accompaniment of immoral influences, are denied the very elementary teachings of the Deen. They are growing up without the basic knowledge which is imperative for the preservation of their Imaan. When children grow up without having attended Madrasah, without being able to recite the Qur'aan Shareef, having no knowledge of Imaan, Tahaarat and Salaat, etc., then it will be easy to understand that they are lost to Islam. Such children are the fertile ground for the depredations of the Christian missionaries and other forces inimical to Islam.

## OUR MAKTAB PROJECT

Purely by the grace and mercy of Allah Ta'ala, has the Mujlisul Ulama of South Africa initiated its MAKTAB PROJECT since the last five years. As a result of this programme over a thousand small hut-type Maktab or Madrasahs have been established in several countries to provide the very basic and Fardh Deeni education to children who were totally deprived and cut off from such Ilm (Deeni Knowledge). Today over a hundred thousand of the Ummah's children who a couple of years ago did not have the haziest idea of the essentials of Imaan, the

Qur'aan, Tahaarat and Salaat, are learning in these Maktab. Many have completed the elementary course and are progressing higher in other Deeni institutions. Those who complete the elementary course in these Maktab will leave with their Imaan assured, Insha'Allah.

## SUSTAINING THE MAKTABS

Our Project is twofold:

- (1) Sustaining the Maktab which have been established, and
- (2) Opening more Maktab in regions where the children have absolutely no access to Deeni Ta'leem.

Our Project does not envisage construction of buildings. In most places straw and bamboo huts are the venues where the Maktab are operated. Any place available in the village is utilized for this purpose. In some places, the Maktab consists of only the trees under which the children sit and acquire their Deeni Ta'leem.

The Funds which Muslims contribute for this Project are utilized for paying the meager wages of the Ustaadhs and area supervisors and for the acquisition of the essential text kitaabs and Qur'aan Shareef copies. Besides this, we do not provide anything else to these poor children for lack of funds. The funds have to be used for only keeping afloat the sinking Boat of Imaan.

## EVERYONE'S OBLIGATION

The duty of sustaining, maintaining and increasing the Maktab is not restricted to the Mujlisul Ulama. This is the Waajib obligation of all Muslims throughout the world. The Maktab Project is a gigantic Effort to keep the Boat of Imaan afloat. It is not some pet project of a small community in its own setting. Yet, few Muslims, relatively speaking, are coming forward to support this Waajib Duty. The task is colossal. The magnitude of the work will break the heart of most brave men. Affluent Muslims squander huge sums of money in ventures and activities which will bring them no benefit in the Akhirah. On the contrary their wasteful expenditures will bring them nothing but ruin by Allah Ta'ala. They should realise that time is running out for them. They will be doing themselves a wonderful favour by participating in this Project of Sadqah-e-Jaariyah.

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# ONGOING JIHAD IN CHECHNYA

In spite of the tremendous odds and opposition against the Chechnyan Mujahideen, the Jihad in that Land of Islam is continuing without showing any signs of abatement. This steadfastness of the Mujahideen is a sign of Allah's aid (Nusrat).

What the Russian kuffaar initially thought would be a walk-over exercise of a week has turned into a nightmare and a graveyard for these atheist barbarians.

Due to an almost total black-out placed on Chechnyan news by the Russian aggressors, the outside world does not realise what is actually transpiring over there. The Mujlisul Ulama has been releasing bulletins on a fairly regular basis and providing information emanating from the Jihad Front. According to this information, the Russian barbarians are under great and sustained pressure from the Mujahideen. It is the duty of the Ummah to always supplicate fervently for the Victory of the Mujahideen.

Usually emotions tend to dampen and people start forgetting with the passage of time and especially with the news blackout. Muslims should not become slack in their emotional and spiritual feelings for their Chechen Brethren who are being subjected to intense suffering which has surrounded them on all sides.

## ALLAHS AID

Muslims cannot achieve victory or anything without the *nusrat* (aid) of Allah Ta'ala. But for the desired *Nusrat*, complete obedience to the Shariah of Islam is essential. Although the Mujahideen are in general fighting from a Deeni Platform, the masses are far, very far from the Deen. This is the cause for the delay in the achievement of Victory over the kuffaar. The reformation of a handful of persons is insufficient. Only when the greater part of the community has achieved a high degree of moral and spiritual reformation and elevation, will Muslims be able to think of the type of Divine Aid which was the main Weapon of the early Muslims.

Along with our dua for our suffering brothers and sisters in Chechnya and other parts of the world, it is imperative that we attend to our own moral reformation (Islaah). Without this, the calamities which have overtaken other segments of the Ummah and are hovering over our heads will befall us as well. No one should labour under any misapprehension in this regard.

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# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q. I work for a bank. A Maulana said that my wage is haraam. However, he also said that if the haraam salary is given to a non-Muslim for not less than 24 hours, then the money becomes halaal. I can then reclaim it from the non-Muslim. Is this true?**

**A.** By the same token, one may give stolen money, gambling money, etc. to a non-Muslim and reclaim it after 24 hours and it will become halaal according to the logic of your informer. His logic is entirely erroneous. The haraam money does not become halaal by this device. It remains haraam. However, it is not necessary that the salary you earn from the bank is haraam. If a person works in a lawful capacity in a bank, e.g. a teller, sweeper, cleaner, driver, guard, etc., his salary is halaal. It is not permissible to work in any capacity which aids and abets riba. As long as one is not required to draw up riba contracts or foster riba dealings or be a witness to riba contracts, one's salary earned in a bank will be lawful.

**Q. After a year of marriage, my husband divorced me. Although we had intimate relationship, my husband is sexually impotent, hence the marriage was not consummated. Do I have to sit in iddat?**

**A.** Consummation of a marriage in Islam is not dependent on sexual relations. Intimacy suffices. Since there was intimacy, consummation occurred in law. You have to sit in iddat. Your Talaq iddat is a period of three haidhs.

**Q. If liquor falls on the clothing, how should the garment be purified according to the Shaafi Math-hab? I am a Shafee.**

**A.** When liquor falls on the clothing, the garments should be thoroughly washed with water. Although according to the Shaafi Math-hab it is not compulsory to squeeze the garment, nevertheless, it is Sunnat to do so. But, according to the Hanafi Math-hab it is incumbent to squeeze out all the water. It is not incumbent to wash a specific number of times. When one is satisfied that the impurity has been eliminated, the garment will be taahir (paak/clean).

**Q. We are hearing much of the disasters which overtake ships and planes in the Bermuda Triangle. Is there anything in Islam alluding to the Bermuda Triangle?**

**A.** There is absolutely nothing in Islam about the happenings in the Bermuda Triangle. This is not a matter pertaining to the Shariah.

**Q. We read in a pamphlet that Gadhafi, the Libyan leader said that Rasulallah (sallallahu alayhi wasallam) was sent for only the Arabs of his time. His Message does not apply to the rest of mankind and for all times. In a statement he claimed that Islam is an enemy of freedom. He has imprisoned thousands of practising Muslims and their families are being victimized.**

**A.** Rasulallah (sallallahu alayhi wasallam) said that before the advent of Dajjaal, a number of small dajjals will appear to spread their fitnah. Gaddaafi is one such dajjaal. His utterances and vile beliefs have long ago expelled him from the fold of Islam. It appears that he is a man with a demented mind hence he expresses himself so repugnantly about Islam.

**Q. How did Rasulallah (sallallahu alayhi wasallam) wear his turban?**

**A.** The practice of Nabi-e-Kareem (sallallahu alayhi wasallam) was to wear the amaamah

(turban) with a single shamlah (tail) usually hanging between the shoulders. Sometimes the shamlah hung on the left side and sometimes on the right side.

**Q. What is the Shaafi view regarding the six fasts of Shawwaal?**

**A.** According to the Shaafi Math-hab, the actual Sunnah is to fast six days in a row. However, like in the Hanafi Math-hab, it is also permissible to spread the six fasts over the whole month.

**Q. Some people say that the two raka'ts Nafil which we perform after the Witr have no basis in the Sunnah. Is this correct?**

**A.** The two raka'ts Nafil after Witr is a practice substantiated by the Sunnah. Those who deny the validity of the Sunnat nature of these two raka'ts are ignorant. They know not what they are speaking.

**Q. From which point is it better for Shaafis to enter ihraam for Umrah when they are in Makkah?**

**A.** For Shaafis it is afdhal (preferable and meritorious) to start from Jiraanah. For Hanafis Tan'eem is better.

**Q. I have observed some musallis in the Haram leaving their hands at their sides during Salaat. Is there any basis in Islam for this practice?**

**A.** Yes, there is a basis for it. This posture is adopted by the Maaliki Math-hab. Maalikis have to follow the teachings of the Sunnah according to their Math-hab just as the other Muqallideen have to follow their respective Math-habs.

**Q. Will it be permissible to visit the home of a Hindu neighbour on the occasion of their Diwaali festival?**

**A.** It is not permissible.

**Q. Do I as a Muslim employer have to be concerned with my workers if they do not perform Salaat although I do give them time to perform Salaat?**

**A.** It is your incumbent duty to ensure that they perform Salaat. You have to be concerned with them. You should apply pressure on them to ensure that they do perform Salaat.

**Q. My son is becoming a Haafiz in a Madrasah. The Ustaadh is demanding R3000 from each parent to enable him to organize a Jalsah to be held for the Hifz boys who are completing. Each parent is allowed to invite 100 people. If a parent wishes to invite more than 100 people, another R3000 should be paid. My friend feels that this demand is unfair since she does pay Madrasah fees for her son. Her husband says that it will be a great embarrassment if they do not pay. There will be about 14 boys qualifying at the Madrasah. Please inform us of the Shariah's view on a Jalsah of this nature.**

**A.** The demand for paying R3000 is not only unfair. It is haraam. Parents should not allow themselves to be fleeced in this way by unscrupulous teachers and Madrasah personnel. The jalsah appears to be a money-making racket designed as well for some cheap glory and publicity. It is not permissible to organise such jalsahs nor to participate in it. Your friend should simply not send her son to the jalsah. The teacher cannot eliminate the Hifz he has acquired. The aim of the study was to become a Haafiz. Now

that the child has become a Haafiz, the ludicrous and un-Islamic jalsah should be spurned.

**Q. While performing a four raka't Nafil Salaat if one forgets to sit in the first Qa'dah, what should be done?**

**A.** If the musalli has already stood up and is engaged in the third raka't, he should return to the Qa'dah position as long as he has not completed the third raka't with Sajdah. After returning to Qa'dah (the sitting position), he should recite Tashahhud and then rise for the third raka't. At the end of the Salaat, he should perform Sajdah Sahw.

If this same error happens in a four or three raka't Fardh Salaat, the musalli should not return to Qa'dah. He should continue with the Salaat and perform Sajdah Sahw for the omission.

**Q. I made an accident and damaged the other vehicle. I know that it was my fault. I was driving recklessly. The other driver was injured. The hospital bill is quite substantial. Am I required by the Shariah to pay the hospital bill and other medical expenses?**

**A.** When you have conceded your guilt, it should not be difficult to understand that you are responsible for the expenses in which you have recklessly involved the other person. You have to pay the hospital bill and all related medical expenses.

**Q. A residential complex will soon be developed. The developers have released a comprehensive and detailed plan outlining the entire set-up. Every detail of the proposed houses is explained, leaving no ambiguity. These houses which will be built after a few months have already been offered for sale. A buyer pays a R5000 deposit. He is bound by a legal agreement to purchase the house. He cannot cancel the agreement. Can he use the debt owing on the house as an amount deductible from his Zakaat assets?**

**A.** Firstly the sale is not valid in the Shariah. The buying and selling of non-existent things are not permissible. As such there is no debt of any house. The debt will be incurred only the day he purchases the physical house. The debts while legally (in terms of kuffaar law) binding, is fictitious. The house prior to its construction is fictitious, hence the debt too is fictitious. This fictitious debt may not be deducted from Zakaat taxable assets.

**Q. A husband repeatedly speaks ill of his in-laws to his wife. He speaks extremely disparagingly about his father-in-law in particular. He uses abusive language when referring to his in-laws. This is very hurting to the wife who wants to break up the home on account of the behaviour of her husband towards her parents. Is she Islamically justified in her demand for talaaq because of this attitude of her husband?**

**A.** Undoubtedly, the husband is in grave error for his callous attitude. It is sinful for him to behave in this way. The hurt he causes his wife is also sinful. Even if he has an aversion for his in-laws, he should acquit himself honourably and not resort to abusing them. Nevertheless, the wife has no justification for demanding talaaq or for her desire to break up the home. She has to exercise Sabr and make dua. Her toleration of his injustice will yield great rewards for her. If she does not react and adopts a dignified silence, sooner or later her husband will be put to shame and he will understand his error.



# QUESTIONS and ANSWERS

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**Q. A Muslim in a fit of rage willfully damaged another Muslim's vehicle. The owner of the other vehicle in a fit of rage deliberately damaged his adversary's vehicle by ramming it with his bull-bar. What is the Shariah's view on a conflict and revenge of this nature?**

**A.** Undoubtedly, the first Muslim (let's call him Zaid) is guilty of a grievous crime for having willfully damaged the vehicle of Bakr. His rage does not justify his haraam action. Bakr too behaved stupidly and highly irresponsibly. He should have demanded that his vehicle be repaired. He could have enlisted the aid of the legal agencies for the institution of his rights if he lacked the big-heartedness to forgive and overlook the stupid misdeed of Zaid. Nevertheless, he is entitled to his rights. Ramming the vehicle of Zaid was not permissible because by this method vengeance in exactitude to the damage caused by Zaid is not possible. Furthermore, it indicates the childishness and irresponsibility of Bakr. Muslims are not expected to behave in such crude and vulgar ways. Such nafsaniyat is the product of shaitani takabbur.

Zaid is Islamically obliged to repair Bakr's vehicle. He has to restore it to the original condition. Similarly, Bakr is under Shar'i obligation to repair Zaid's vehicle. And both should make taubah.

**Q. I have in my possession many evil novels and un-Islamic magazines. Can I sell these to non-Muslims?**

**A.** Your only option is to destroy the evil and morally corruptive books. It is not permissible to sell such evil matter to even non-Muslims just as it is not permissible to feed non-Muslims and even animals with haraam food.

**Q. Is writing college examinations a valid excuse for making qadha of Salaat? If a major paper is being answered, what should be done? If one goes off for Salaat, the paper cannot be fully answered and there is the strong likelihood of failing the exam. Please advise.**

**A.** Allah Ta'ala created man and sent him into this world for His obedience and to prepare himself for the Akhirah. Man was not sent here for material perfection and worldly pursuits at the expense of harming his Akhirah. The Muslim's first allegiance is to Allah Ta'ala. When there is a conflict between worldly demands and the Demands of the Shariah, the Muslim is under Shar'i obligation to give preference to the Demands of Allah Ta'ala. Confound the examinations if these lead to conflict with Allah Ta'ala. The Muslims of bygone times had to pay with their wealth, their homes, their lands and their lives to guard their Imaan. They sacrificed everything for the sake of Islam. A small and insignificant thing like a secular examination is not a big sacrifice for the sake of gaining Allah's Pleasure and everlasting success in the Akhirah.

**Q. A person ridicules Islam's laws of Purdah. What is the ruling?**

**A.** He loses his Imaan. He becomes a murtad by ridiculing the laws of Allah Ta'ala. Such ridicule is kufr.

**Q. Non-Muslim robbers killed a Muslim by shooting him. He died almost instantaneously. Is the murdered Muslim a shaheed?**

**A.** Yes, he died a shaheed (martyr). The rules of

shahaadat apply to him. He will be buried without ghusl. His clothes will not be removed from his body.

**Q. In our country (The Gambia), we have cashew plantations. Is it permissible to sell the cashew fruit to wineries? Some say that there is nothing wrong in this because fruit is sold. Those who manufacture liquor with it are responsible for their own deeds.**

**A.** It is haraam to sell fruit to a winery. When it is known that the fruit will be used to produce liquor, then it is not permissible to sell the fruit to the winery. The Qur'aan Majeed prohibits aiding and abetting in sin.

**Q. Is it permissible to sell artificial hair?**

**A.** It is not permissible.

**Q. What does Islam say about those who are antagonistic regarding the imposition of Shariah Law in this country (The Gambia)?**

**A.** The Qur'aan-e-Hakeem states explicitly:

*"Those who do not rule according to what Allah has revealed, verily, they are the kaafiroon."*

Such people are not Muslims. If they were Muslims, they become murtadd by virtue of their antagonism. They are the opponents of Allah Ta'ala.

**Q. Are there any Sunnat acts of ibaadat to be observed during the month of Rajab, especially on the night of Mi'raaj?**

**A.** There are no Sunnat and specific acts of ibaadat for the month of Rajab nor for the night of Mi'raaj. All such customary acts of ibaadat are bid'ah.

**Q. Is the Nation of Islam under Louis Farrakhan part of the Ahlus Sunnah?**

**A.** This group is not Muslim. Their beliefs are weird and shirk. They believe that Allah Ta'ala appeared on earth a couple of decades ago in the form of a human being. They believe that one Elijah of America was the Nabi of Allah Ta'ala, i.e. the human-god appointed Elijah as his prophet. There is no relationship between Islam and Louis Farrakhan's movement.

**Q. In our town the local Musjid/Madrasah committee collects large sums of money for the running of the Musjid and Madrasah. I don't think that any Musjid/Madrasah committee in the country embarks so incessantly and intensively on collections as our Musjid/Madrasah committee. The Committee has amassed huge sums running into millions of rands in Lillaah funds. These Lillaah funds or a substantial amount, running into millions, have been invested in fixed property and other business ventures such as shops. The Committee also gives large sums of the Lillaah funds as loans to other town Jamaats and to private business people, mainly to its own executive members who are big traders in the community. The Committee always complains of a shortfall in meeting the monthly expenses of the Musjid and Madrasah, yet huge sums of Lillaah funds are invested in business deals and given out in loans. Is it permissible for the Committee to embark on business ventures and give loans with funds which the community has contributed for the maintenance and administration of the Madrasah and Musjid affairs?**

**Q.** The Muslim public contributed the Lillaah funds for utilization in administration of the

Musjid and Madrasah. The contributions were not given for purchasing properties, giving loans and for business ventures. It is incumbent to use the funds for only the purpose the donors had in mind. It is not permissible for the Committee to invest the funds, purchase property and give loans. This malpractice of the Committee is *khiyaanat* (abuse of trust). The degree of *khiyaanat* committed by the committee is exceptionally grave. They are personally liable for the funds now that they have forked out the Lillaah funds in this unlawful way. When Amaanat is lost or destroyed without the negligence and misappropriation of the trustees, they are not liable for replacing it. But, when Amaanat is handled in conflict with the laws of the Shariat or when the trustees are negligent, they will be held fully liable to make good the lost or destroyed amount.

In the instance of this committee, its members are liable for the trust funds which they have utilized in conflict with the rules of Amaanat notwithstanding their good intentions. It is necessary that the community removes these incapable trustees/committee and appoints responsible, reliable and Allah-Fearing men to handle the trust affairs of the Musjid and Madrasah.

**Q. I had some quarrels with my wife and she left our home. She returned to her parents and refused to come back despite my efforts to get her back. She wants a divorce, but I have refused. She went to a sheikh in our town and obtained a letter declaring our nikah annulled. This sheikh did not even attempt to contact me. He issued his letter of annulment simply after hearing the story of my wife. What is the Shariah's view on this letter of annulment?**

**A.** According to the Shariah the miserable 'shaikh's letter is a scrap of worthless paper. Some unscrupulous *juhhaal* (ignoramus), for a few pennies, open the doorway for adultery for women in such situations. The annulment is not valid. The woman remains in your nikah. She cannot get married to another man. Any union with another man, even if someone performs a mock nikah, will be adultery. Our article elsewhere in this issue of The Majlis, explains marriage annulment in greater detail.

**Q. For the purpose of Qasr Salaat, are suburbs of the same city treated as separate towns? One Mufti says that if a musaafir has become a muqem in a city but goes to another suburb of the same city for less than 15 days, he becomes a musaafir and has to perform Qasr Salaat. Is this correct?**

**A.** The Mufti Saheb has erred in his fatwa. Suburbs of a city fall in the same category as the city. All the suburbs collectively make up the city. The musaafir who makes a niyyat of staying 15 days or more in a suburb remains a muqem when he goes to any suburb of the same city. He has to compulsorily perform Salaat in full.

**Q. Is it permissible for Hanafis to perform Jama' binaas Salaatain (joining two Salaat in one time) when on a journey?**

**A.** Combining two Salaat in one Salaat time is not permissible for Hanafis. Assuming that a Hanafi had resorted to this Shaafi practice because of some very pressing need, then he should again perform the Salaat which was not performed in its proper time. If the time has passed, he has to make qadha of the Salaat.



# QUESTIONS and ANSWERS

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**Q. Our Jamaat officials have given large amounts of money as loans from Lillah funds to the community organisations of nearby towns. These funds were donated by the community of our town for the expenses of the local Musajjid and Madrasah. Is it permissible to give such loans from these funds?**

**A.** It is not permissible. The funds of a Musjid/Madrasah may not be loaned to other communities/organisations. How did your executive committee justify such loans when according to your explanation they regularly and persistently embark on collection of funds for the running expenses of the Musjid and Madrasah? If the debtors fail to pay back, the officials are individually liable to pay.

**Q. Is it permissible to sell 'pirate' goods? Things are given branded names when they are actually not so. The quality of the pirate goods is usually inferior to the branded item. The unsuspecting and simple-minded public buys these goods believing them to be the genuine stuff. Please comment in the light of the Shariah.**

**A.** Deception is haraam. To sell such goods is permissible, but the customers should not be misled. They should be made aware that these items are not the original branded ones. If the quality is inferior, this too should be declared to them. The earnings acquired by deception are haraam.

**Q. Kindly enlighten us on the significance of the number 786. Knowing that it is not Sunnah to use this number to represent Bismillaah, why do some Ulama condone it? It is clear that this practice is an innovation (bid'ah).**

**A.** Using the symbol or number 786 in lieu of the Tasmiah does not come within the ambit of the meaning of bid'ah in the technical sense of the Shariah in the same way as writing 'Assalamu Aalaikum' in the English alphabet does not come within the scope of bid'ah. Bid'ah does not necessarily refer to every practice which is not Sunnah. Building Musjid minarets and domes in the way in which the Musajjid have in these days too will have to be branded as bid'ah in terms of your reasoning. There is no basis for claiming that the number 786 is bid'ah. It is conceded that it is not Sunnah. But every non-Sunnah act is not bid'ah. Those who claim that 786 is bid'ah should furnish their Shar'i basis.

**Q. The executive committee of our town's Jamaat had decided to purchase a fixed property with Lillah funds. These funds were donated by Muslims for the running expenses of the Musjid and Madrasah, not for investing in fixed property to generate income. However, the executive committee in its wisdom and without reference to the musallis or the donors unilaterally and clandestinely proceeded to purchase a property complex. A large sum of R1.8 million of the Jamaat's Lillah funds was taken and handed over to lawyers for procuring the property. Meanwhile, the firm of lawyers went into bankruptcy resulting in the freezing or possible loss of these funds. When this sad state of affairs was discovered, the executive committee firstly refused to discuss the matter. However, after much pressure they gave the assurance that the money will be paid to the Jamaat by some lawyers fund after 6 or 12 months. What is the Shariah's ruling**

**regarding this matter?**

**A.** Among the signs of the approaching Hour of Qiyaamah according to the Hadith is large-scale abuse of Amaanat (Trust) and that people will handle and treat Amaanat as their private property in exactly the way this errant committee of officials is guilty of. The executive committee had absolutely no Shar'i right to misuse the Lillah funds, especially such a huge amount, for investing in fixed property. The funds were not procured for this purpose. The executive committee cannot mislead the public by appealing for contributions to run the affairs of the Musjid and Madrasah, but then utilizing it for investment purposes. The community has been misled by this Musjid/Madrasah committee. When there are such large sums of superfluous funds in the coffers of the Jamaat, the executive committee has no right to appeal for donations by conveying the impression to the public that the funds are required for the running expenses of the Musjid and Madrasah. They are guilty of acts of grievous abuse of Amaanat. They should honourably resign their posts. But their resignation will not absolve them of liability. If the R1.8 million or any amount is lost, those who had participated in this venture of *khiyaanat* will have to compulsorily pay from their pockets.

**Q. I recited Dua Qunoot in the third raka't of Witr without raising my hands and without having recited the takbir which accompanies raising of the hands. I recited Qunoot immediately after the Surah. I performed Sajdah Sahw. Is this correct?**

**A.** There was no need to have performed Sajdah Sahw. Raising the hands and reciting the takbir on this occasion are Sunnat, hence Sajdah Sahw is not necessary.

**Q. Is a husband required to divorce his wife who has left home and is demanding talaq? If he refuses will he be sinful?**

**A.** A wife who leaves home without the consent of her husband or without him having expelled her, has no right to demand talaq. Such a woman according to the Hadith, will be deprived of the fragrance of Jannat, i.e. she will have to undergo her punishment in Jahannum. The husband who refuses to issue Talaq to such a disobedient and shameless woman is not sinful. However, it is unintelligent to flog a dead horse. When there is no hope of reconciliation and the disobedient woman refuses to make a home with her husband, it is better to swallow the bitterness and to release her with talaq. He should withhold Talaq only while there is hope of areconciliation.

**Q. A man had some argument with his father-in-law in abusiness dealing. The son-in-law took offense and is preventing his wife from visiting her parents. He has no other reason for this action. Can a man prevent his wife from visiting her parents, not allowing even occasional visits?**

**A.** A man has no such right. In the action he has taken, he is guilty of severing the family ties between his wife and her parents. He is unjust and cruel in having acted in this callous manner. It is necessary that he allows her to visit her parents at least once a week. Only if un-Islamic or haraam activities take place by the parents home may he forbid her. But in that case he will have to allow the parents to visit their daughter in his home at least once a week.

**Q. Is there anything wrong in marrying a**

**divorced woman who has children from a previous marriage?**

**A.** There is nothing Islamically wrong in such a marriage. In fact, the *thawaab* is considerable. While this is so, there are practical problems in such a marriage. The responsibility is great, hence the considerable *thawaab*. If the man lacks piety and understanding, he should not venture into such a marriage. The children generally become a point of contention. Women are *naaqisaatul aql* and tend to act according to emotional dictates. Even if the husband is just and fatherly to her children from a previous marriage, she will misinterpret her husband's disciplining her children. If he has to reprimand them or be somewhat stern on them, she will attribute it to injustice. She will feel that he is being unfair and cruel to her children simply because he is not their father. Many marriages suffer as a result of this type of attitude displayed by women. One should therefore reflect and understand the responsibility and the difficulties before going into such a marriage.

## A MONTH OF IBAADAT

The moments of Ramadhaan, whether night or day, are very auspicious. The *thawaab* for ibaadat is multiplied manifold during the month of Ramadhaan. Ramadhaan is not a month of feasting as many people think it is.

Womenfolk generally deprive themselves of much *thawaab* by wasting most of this holy time in the kitchen preparing delicacies. While there is nothing wrong in preparing delicious foods, they should not devote their full time to this pursuit. They should increase their ibaadat.

The time before iftaar is very auspicious. Dua is readily accepted during the moments approaching iftaar. The ending of the fast should coincide with the fasting person engaged in some form of ibaadat. As iftaar time heralds, the fast should be lightly broken with only some dates or water. There should be no feasting at the time of iftaar. Immediately after iftaar perform Maghrib and Awwaabeen Salaat. Thereafter the feasting, not over-eating, may commence.

## EID NIGHTS

The Nights of Eid too are among the holiest occasions. The Eid Nights are like the Night of Qadr. These Nights are not meant to be wasted in the kitchen or in unnecessary worldly pursuits. As much time as possible should be spent in communion with Allah Ta'ala.

**Q. Is it permissible to hunt wild animals and to catch fish for pleasure? The meat will be eaten.**

**A.** How can a person in whose heart is embedded Imaan derive pleasure from the pain of Allah's makhlooq? Rasulullah (sallallahu alayhi wasallam) said: "He who has no mercy, mercy will not be shown to him." A man who hunts or catches fish for nafsani pleasure will be deprived of Allah's mercy. In some Ahadith it is mentioned that such a person is a *mal'oon* (accursed). Hunting and fishing are not permissible for sport and pleasure. Only if one hunts for food, will it be permissible.

**Q. If Tashahhud is recited twice by mistake in Nafil Salaat, is Sajdah Sahw incumbent?**

**A.** If Tashahhud is recited twice, Sajdah Sahw is Waajib even if it is Nafil or Fardh Salaat.



# QUESTIONS and ANSWERS

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**Q. Is it permissible for women to attend bayaans (lectures) in Madrasah halls?**

**A.** It is not permissible.

**Q. A man divorced his wife without having consummated the marriage. Does she have to observe the normal iddat before she can marry another man?**

**A.** According to the Shariah, consummation is in two ways – sexual relations or privacy in which sexual relations can take place. Even if sexual relations did not take place, but there was an occasion of complete privacy between the husband and wife, then the marriage is regarded as consummated. If no type of consummation occurred, iddat is not necessary.

**Q. Can a woman by virtue of years of marriage claim half the assets of her husband? Can she claim all the household goods (furniture, stove, fridge, etc.) on the basis of these items having been bought for her use?**

**A.** She has no right to claim her husband's assets on the basis of years of marriage. If her husband had not made a gift of the household goods to her, all such goods remain his property. Only if he had expressly gifted the items to her will she be the owner.

**Q. Is it permissible to play cards without money?**

**A.** It is haraam to play cards with or without money.

**Q. Some Aalims say that a few of the Ahadith in Fazaail-e-A'maal by Shaikh Maulana Muhammad Zakariyya are not authentic. I am now in doubt about reading this book which has been very inspirational to me. Is there claim correct?**

**A.** Hadhrat Maulana Zakariyya (rahmatullah alayh) spent his entire life in the service of Hadith. He was an authority in Hadith. Ignore the drivel the half-baked 'aalims' are claiming. Continue reading this very beneficial kitaab.

**Q. Is it permissible to keep the Qur'aan Shareef in the bedroom?**

**A.** It is permissible. Keep it in a high place.

**Q. An Islamic secular school cannot obtain a computer teacher. Is it permissible for this school to send their baaligh male boys in standard 10 to a female non-Muslim teacher for computer lessons at her home? The computer lessons are necessary for their matric exams.**

**A.** It is not permissible for these boys to be sent to the female teacher. Hijaab is waajib. Regardless of the matric exams, it remains haraam for the adult (baaligh) males to be taught by the female teacher whether Muslim or non-Muslim. There is nothing Islamic about the school which involves its pupils in haraam and immoral activities. The name 'Islamic' has been adopted to dupe Muslims.

**Q. The Salafis claim that Allah Ta'ala is not omnipresent. It is their belief that Allah Ta'ala is located above the heavens on the Throne (Arsh). They base their belief on the Qur'aanic verse which states that Allah Ta'ala is on the Arsh. Please comment.**

**A.** The Salafis are extremely short-sighted, obstinate and ignorant. The Qur'aan Majeed states:

*"East and West belongs to Allah.  
Whichever way you turn your face, there  
is the Face of Allah."*

*"We are closer to man than his jugular  
vein."*

*"He is with you wherever you are."*

When the Qur'aan Majeed itself proclaims the Divine Omnipresence, how can a Muslim deny it? Allah according to the Qur'aan is in the heavens, in the earth, in the whole universe and everywhere. Direction and physical location do not apply to him. It is indeed stupid and ridiculous to confine Allah Ta'ala to a specific physical location. Allah Ta'ala is on the Arsh just as He is on earth. He is in the east just as He is in the west.

If the Arsh is Allah's abode, it should be understood that it (Arsh) is not eternal like Allah Ta'ala. The Arsh and the heavens are created and temporal creations. At one stage these objects did not exist. Then where was Allah? Those who believe that Allah Ta'ala is cordoned off by direction and physical dimension are among the worst Bid'atis. By consigning Allah Ta'ala to a specific spot in His creation, defect, restriction and limitation are attributed to Him.

The argument of the manner of His Omnipresence is superfluous. No one can ever comprehend the Attributes of Allah Ta'ala in entirety. We are not required to fathom and probe the Nature and Attributes of Allah Ta'ala. We simply believe as the Qur'aan proclaims—Allah is on the Arsh; Allah is in the east, west, south and north; Allah is nearer to us than our jugular vein; Allah is with us wherever we are; Allah is everywhere at one and the same time. We do not know how, and we need not know.

Whatever interpretation the Bid'atis attribute to the verse proclaiming Allah's Presence everywhere, is plain conjecture of the human mind. Such interpretation is not substantiated by Wahi nor by the Sunnah. We should believe simply as the Qur'aan puts it to us. Leave the interpretation to Allah Ta'ala. There is absolutely no need for interpretation here. The Qur'aan says: 'He is wherever you turn your face.' So, we too say this and believe in it regardless of how He is in the east and west. There is just no logic in the attempt to get people to believe in the interpretation of the human mind in preference to the actual and textual proclamation. The Qur'aan in fact instructs Believers to leave the interpretation of the allegorical verses to Allah Ta'ala. Shaitaan has succeeded in harnessing the Salafis into his ploy of embroiling Muslims in futile disputation.

**Q. What conflict with the Shariah will there be if we say that the Bareilwis who believe in the omnipresence of Rasulallah (sallallahu alayhi wasallam) believe that he is omnipresent in the spiritual being, not in his physical being?**

**A.** Aqeedah (Belief) is something which is based on the Qur'aan or Ahaadith-e-Mutawaataarah. Belief is not the product of man's mind and logic. By the same token, someone may ask: What conflict is there with the Shariah if people believe that Rasulallah (sallallahu alayhi wasallam) had visited all the planets on the Night of Mi'raaj and presented Islam to all the intelligent creatures present there? Such a belief will be negated simply because there is no Shar'i proof for it notwithstanding its rational possibility. As far as Rasulallah (sallallahu alayhi wasallam) being spiritually omnipresent

the claimants of this belief should furnish their Shar'i daleel. Even if such a concept should be rationally possible (on assumption), then too, it cannot be accepted as a belief of Islam in the absence of Shar'i evidence. Whether the omnipresence is given a physical or a spiritual meaning, the inevitable conclusion is shirk.

**Q. Some Ulama claim that the soul of their shaikh is not confined to one place and that the mureed at all times feels the spiritual presence of his shaikh on his heart? If this is not shirk, how can the haazir-naazir belief of the Bareilwis be shirk?**

**A.** You are confusing issues. You are truly confused. If something is not confined to a specific place, it does not follow that it is omnipresent. If a shaikh's soul is not confined to a particular place, it does not mean that his soul is omnipresent. It is indeed ridiculous to base the false belief of omnipresence attributed to Rasulallah (sallallahu alayhi wasallam), on some spiritual feeling which is exercised on the heart of a mureed. What type of daleel is this? Matters of Aqeedah require solid Shar'i proof, not stupid conjecturing which has no status in the Shariah

**Q. Is it wrong to believe that Rasulallah (sallahu alayhi wasallam) is present in front of the musalli at the time when he recites Tashahhud in Salaat?**

**A.** This is a belief of shirk. Rasulallah (sallallahu alayhi wasallam) is being elevated to the pedestal of Allah Ta'ala.

**Q. Is it permissible to visit the graves of the Auliya for gaining blessings and to supplicate through their waseelah (intercession)?**

**A.** While visiting the graves of even ordinary Muslims is spiritually beneficial, in these times of bid'ah and shirk dominating the gravesides of the Auliya, it is not permissible to visit their tombs. The tomb-sites of the Auliya have become haunts of qabar puja (grave/worship). One should therefore not visit such places. There is absolutely no need to visit the graves for supplication (dua). Dua could be made anywhere. Visit the Masjid if you are truly desirous of blessing. Make dua in the Masjid – the House of Allah Ta'ala. Surely there is greater blessings in the Masjid than at the graveside where so much bid'ah, shirk and qabar puja are taking place. The conception of waseelah of those who are worshippers of the tombs of the Auliya is a pure shirki belief. They believe that the buzrug in the grave answers their supplication and that it is within his power to grant wishes and duas. This concept of waseelah is shirk. Such beliefs of shirk is tantamount to conferring divinity to the Auliya.

**Q. After a man had pronounced a single talaaq to his wife, he was informed that he could take her back within that month. However, when he decided to do so, his wife refused to come. Did the single talaaq terminate the nikah? Does the wife in this case have the right to refuse to resume the marriage?**

**A.** The single talaaq did not terminate the nikah. The husband has the right to recall his wife without renewal of nikah as long as the iddat has not expired. The iddat is not a month. It is a period of three full haidh cycles. When the husband recalled his wife, he had revoked the Talaaq. As such it is incumbent on her to resume the marriage. She has no choice in the matter. The nikah is fully intact.



Defining Tasawwuf, the Auliya say: "Tasawwuf is Adab (Respect)." Thus, Tasawwuf is the cultivation of good moral character.

# TASAWWUF MISUNDERSTOOD

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"The avenue of *tarbiyat* has been completely closed. Even the *Mashaa-ikh* are not concerned with it (*tarbiyat*). A collection of a few things has been called *Tasawwuf* (*Durwaishi and Buzrugi*). Neither is there any firmness on *A'maal* (righteous deeds) nor on correctness of statements. Whatever is desired is done, and whatever comes to the mouth is blurted out. The field of *tarbiyat* is extremely delicate."

## TARBIYAT

Tasawwuf is *Tarbiyat* or moral training. It is *Islaah-e-Nafs* (the reformation of the nafs) which consists of the suppression and control of the evil emotional qualities known as *Akhlaaq-e-Razeelah*, and of the cultivation of the noble attributes of moral excellence called *Akhlaaq-e-Hameedah*. This is the sum total of Tasawwuf, nothing more and nothing less.

While Fiqh deals with the Shariah's rules pertaining to the *zaahiri* body (the external/physical side), Tasawwuf is concerned with the rules of the *baatini* dimension of the human body, i.e. with the Rooh, Nafs and spiritual heart. But today even among those who are supposed to be sheikhs and khalifas, there prevails stark ignorance of the scope and function of Tasawwuf. The avenue of *Tarbiyat* as mentioned by Hakimul Ummat has been closed by this ignorance.

## THE GUIDES

The spiritual guides of this age are themselves lost in diversions and in activities which are unrelated to Tasawwuf. While some guides assign *Tarbiyat* a secondary or an insignificant pedestal, most of the new crop of khalifas which have recently mushroomed are blissfully ignorant of their duty and obligation. As stated by Hadhrat Thaanvi (rahmatullah alayh), a few items or man-made rituals have been lumped together and presented as Tasawwuf when in reality these rituals and exercises are not within the scope of Tasawwuf just as the matters of Fiqh are not within the scope of Tasawwuf.

## THE EMPHASIS

The emphasis of those who are supposedly the spiritual guides is on prescribed forms of thikr which are not related to the Sunnah. Although there is much benefit in the various *athkaar* prescribed by the senior *Mashaa-ikh* for their mureedeens, these are spiritual medicines and treatments for spiritual ailments and for the acquisition of concentration, etc. These exercises are not the goals of Tasawwuf. But lack of understanding of the true meaning and goals of Tasawwuf has deflected the khalifas from the fundamental function of *Tarbiyat*. Now they emphasise group thikr, public thikr ceremonies and the like in the same way as the *Ahl-e-Bid'ah* have become addicted to.

## DEFLECTION

Most of the newly appointed guides have become deflected from the Path of Tasawwuf. They themselves do not understand *Sulook* (the Road), hence they lean on the crutch of these

exercises to keep themselves going and groping in their newly-acquired spiritual 'offices' which for many of these young guides are means for satisfying their *hubb-e-jah* (love for fame). They themselves suffer from all the ailments which they are supposed to doctor. But they do not even understand what their function as spiritual guides is.

Apart from suffering from all the ailments (*Akhlaaq-e-Razeelah*), of greater concern and danger is their ignorance of the *Tareeq* – of Tasawwuf. Some Shaikhs have opened up a gateway for considerable spiritual harm by appointing even the most unqualified persons to the pedestal of *masheekhat* (or being spiritual guides).

If a physician himself is suffering from disease, he can still diagnose and prescribe as long as he is qualified and an expert in the field. But if he is a quack, then he constitutes a danger to the life and limb of his patients. Similarly, the unqualified spiritual guide who has no understanding of Tasawwuf and its goals (*Maqaasid*) constitutes a grave danger to the *Akhlaaq* and *Imaan* of those whom he has initiated as mureeds.

## A FALSE COVER

Some of these guides have devised their thikr sessions to cover their inability of providing spiritual guidance and *tarbiyat* to their mureeds. Their *ta'leem* or the emphasis of their *ta'leem* is prescribed *athkaar* which to them is the very soul of Tasawwuf. Their 'naseehat' is pure conjecturing of the mind. Far from indicating the Road (*Sulook*) to their mureedeens, they imprison their underlings in deception, spiritual retrogression and deviation.

The spiritual ailments of the mureeds are not treated because the guides themselves possess no understanding in this sphere as well as for some other reasons which Hadhrat Hakimul Ummat mentions and which appear elsewhere in these pages.

## THE WAY OF SENIORS

The *tareeqah* of our *Akaabireen* in the field of Tasawwuf was always to treat the spiritual ills of their mureeds. Never did they emphasise on *athkaar* and *ashghaal*. But in the present day the complete opposite is being practised by the new crop of khalifas. They are at pains to justify their diversion from true *Sulook* by citing such modern-day *mashaa-ikh* who are among the *asaaghir* (juniors) and who cannot in any way be compared with the *Akaabir Mashaa-ikh* of Tasawwuf.

If the prime occupation of a spiritual guide—*Shaikh-e-Tareeqat*—is not *Tarbiyat*, he should not be accepted as one's guide. Such a 'guide' will be a misguide and deflect the mureed from the true Goal which has to be pursued and attained. Minus *Tarbiyat*, *wusool* (attainment of the Divine Goal) is not possible. In this, there are no two opinions. Therefore, never be hasty when pledging allegiance (becoming bay't) to a person.

## PRESCRIBING AURAAD TO THE SPIRITUALLY DISEASED

Hadhrat Hakimul Ummat said:

"Nowadays most *Mashaa-ikh* (i.e. the junior guides who feel that they have become great Shaikhs) have understood that only *auraad*, *wazaa-if* and *kaifiyaat* are the *Maqsood* (goal) of Tasawwuf. (*Auraad* and *Wazaa-if* refer to formula of thikr. *Kaifiyaat* are spiritual states which develop in the wake of abundance of *wazaa-if* and *auraad*).

They prescribe these rituals regardless of the mureed being filled from head to toe with spiritual ailments (*Akhlaaq-e-Razeelah*). Reformation of the nafs is not considered necessary by these people. But *wazaa-if* are believed to be incumbent. Diseases cannot be cured in this way. On the contrary, in this state there is a greater danger of the diseases becoming more destructive. If in a spiritually diseased person develops some *kaifiyaat* in consequence of the observance of *auraad* and *wazaa-if*, he will be deflected life-long. He will not then be bothered about his spiritual ailments. He will believe that he has attained the goal. It is obvious that this attitude is most dangerous for the mureed. In spite of being diseased, he will not understand this. Ailments cannot be cured by means of *auraad* and *wazaa-if*."

## ADVISING THE GUIDES

Hadhrat Thaanvi (rahmatullah alayh) advising the spiritual guides who endeavour to increase the numbers of their circle (by indiscriminate bay't) and who refrain from reprimanding their mureeds and who abstain from *Amr Bil Ma'roof* for the fear of losing followers, says:

"These people who claim to be exponents of Tasawwuf and leaders (in this field), should think of the time when they will be alone in the grave without any comforter. Will they be able to gain glitter (in the grave) from their circle of mureeds? If the answer is in the negative, then they should develop here something which will provide light and glitter for them in the grave. And that is the Bond with Allah Ta'ala. Allah's Bond is adequate for enhancing the dazzle of one's circle.

Therefore, attend to the ailments of mureeds irrespective of the number of mureeds increasing or decreasing (as a result of reprimanding and rebuking)."

## THIKRULLAAH THE PURPOSE OF LIFE

The purpose and perpetual occupation of *insaan* (man) is remembrance of Allah (*Thikrullah*). Man is required by Allah Ta'ala to be permanently in His remembrance in all states and conditions of life. The Qur'aan and Hadith are explicit in this *ta'leem*. Thus the thikr which is not the goal of Tasawwuf is the prescribed formulae which the *Mashaa-ikh* have developed and introduced for enhancing the power of concentration. The special (non-Sunnah) forms of *athkaar* as well as the *ashghaal* (exercises and penances) should not be confused with the perpetual Thikr which is incumbent on all Muslims in all conditions of life.



# STUDENTS AND BAY'T

During his student-days, Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) requested Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) to accept him as his mureed in Bay't. Hadhrat Gangohi said: *"While you are engaged in the pursuit of Ilm (Deeni knowledge), consider the thought of bay't to be a deception of shaitaan."*

Hadhrat Gangohi and our other Akaabir were true Roohaani Guides. They were highly qualified experts of Tasawwuf. They understood all the subtleties of Sulook, the wiles and ploys of shaitaan and the nafs. Hadhrat Gangohi immediately detected that shaitaan was conspiring to deflect the young Student of Deeni Knowledge from the pursuit of Ilm-e-Deen. There is nothing which shaitaan abhors and fears as much as an uprighteous Faqeeh/Aalim of the Haqq. Rasulullah (sallallahu alayhi wasallam) said: *"One Faqeeh is harder on shaitaan than a thousand Aabideen (pious worshippers)."*

Shaitaan's ploy is to wean students of the Deen from the pursuit of Ilm. He employs a variety of tricks to achieve his aim. He will approach the Student from even Deeni avenues in the attempt to divert him from Ilm. He was attempting to deflect Hadhrat Thaanvi (rahmatullah alayh) from the Path of Ilm by focusing his attention on Bay't. Bay't generally is accompanied by prescribed forms of thikr and shaghl, especially if the guide is not very discerning and lacks understanding of the pitfalls and dangers of Sulook. Once the student's mind is diverted from Ilm and focused on ashghaal and athkaar, he has fallen into shaitaan's trap. Ilm will become secondary and things which are not among the goals of the Shariah will assume primary importance in the mind of the student.

## ISLAAH

Islaah of the nafs is waajib at all times, whether one is a student or a person in any other activity or profession. But islaah of the nafs is not dependent on athkaar and ashghaal. The acquisition of kaifiyaat (states of the rooh) is not related to the pursuit of Islaah-e-Nafs. Islaah is to struggle – mujaahadah – against the demands and desires of the nafs. It is to apply pressure against the futile, haraam and excessive demands for pleasure and futility of the nafs. It is to control the tongue and eyes. It is to adopt solitude and curtail mingling with people. It is to occupy oneself fully with the books of knowledge if one happens to be a student of the Deen. It is to respect Ustaadhs and cultivate humility and taqwa. In short, it is to be alert and fight shaitaan and the nafs.

Since bay't is an impediment for the Student of Deeni Knowledge, Hadhrat Gangohi (rahmatullah alayh) who was among the greatest, if not the greatest, Mashaaikh of recent times, said that for the Taalib-e-Ilm (Student of Deeni Knowledge) the idea of bay't is a deception of shaitaan.

Our Shaikh, Hadhrat Maulana Masihullah (rahmatullah alayh) also was firm in his Tareeqah. He would not initiate students of the Madrasah into the Silsilah. His emphasis was always on the pursuit of academic Ilm while the student was in this Path. But nowadays, young guides who have just been appointed as khalifas are blissfully ignorant of this shaitaani ploy. They indiscriminately initiate students and apply them to athkaar when this is clearly in conflict with the Ta'leem of the Akaabir Masha-ikh.

Neither should students be accepted in bay't nor should any athkaar be prescribed for them. Islaahi advice, tilawat of the Qur'aan and observance of all aspects of the Sunnah are more than adequate for them.

*Verily, they will be abusing Abu Bakr and Umar."*

## ABUSERS OF THE SAHAABAH

Hadhrat Ibn Umar (radhiyallahu anhu) narrates: **"Rasulullah (sallallahu alayhi wasallam) said: 'When you see those who abuse my Sahaabah, then say (to them): The la'nat of Allah on your shirk.'"** (Tirmizi, Mishkaat)

Commenting on this Hadith, the author Mullah Ali Bin Sultan Muhammad Al-Qaari, says in his Sharah Mirqaat:

*"This implies that their curse (or abuse) rebounds on them. They are the votaries of evil and mischief. On the other hand, the Sahaabah are the people of virtue who are deserving of the mercy and pleasure (of Allah)."*

In another authentic Hadith it is said:

*"In the last of ages will be a community called Raafizah (Shiahs). They will abandon Islam. Therefore kill them, for verily, they are mushrikeen."*

In Islam the punishment for murtaddeen (renegades) is death. Those who revile the Sahaabah and brand them as munafiqeen and kaafireen are themselves murtaddeen.

Another Hadith states:

*"They will relate themselves to the Ahl-e-Bait while in reality they are not of the Ahl-e-Bait."*

## FUTILE DEEDS

A Buzrug said: *"A man who practises seven deeds and refrains from seven deeds, his deeds are futile. These are:*

- (1) He professes fear for Allah but does not abstain from sins.
- (2) He hopes for reward from Allah but abstains from virtuous deeds.
- (3) He wishes to do good, but do not resolve to do so.
- (4) He supplicates (makes dua), but abstains from practical effort.
- (5) He recites Istighfaar, but has no regret.
- (6) He externally does good acts, but abstains from moral reformation.
- (7) He makes effort, but lacks ikhlaas (sincerity).

(Faqeeh Abu Laith)

## WHAT IS SULOOK?

"Sulook actually means the reformation of character and deeds. But people are completely indifferent in this regard. Those who are somewhat concerned with Islaah, they imagine that wazeefahs are sufficient for islaah-e-nafs. While all the Silsilahs emphasise Islaah-e-Nafs, this emphasis is more in the Chishtiyyah Order."

(Hakimul Ummat)

# SOME DECEPTIONS OF SHAITAAN

Shaitaan is a shrewd conspirator. He paints his traps in a variety of hues to lure his victims. To people of the Deen he approaches via Deeni channels. To people of the Madaaris, he approaches via Ilmi avenues

Shaitaan has the greatest aversion for Ilm-e-Deen. With the weapon of Ilm, the Aalim neutralizes the plots of shaitaan. There are, therefore, numerous calamities in the path of the student pursuing Deeni Knowledge. In the present age, shaitaan's task of diverting students has been vastly simplified by Madrasah Asaatizah (Teachers) themselves. The disease of moving further and further from the ways and methods of the Akaabir Mashaa-ikh has opened the door wide open for shaitaani manipulation of the Asaatizah, the students and the systems regulating the Madaaris. Among the methods shaitaan has introduced to deflect Deeni students from both Ilm and Islaah are the following:

- Bay't has been portrayed as almost compulsory. Involvement in athkaar detracts students from their primary occupation.
- Debate and lecture sessions.
- Serving as 'apprentice' teachers in co-ed institutions which are under the control of such men and molvis who have no regard for the Shariah.
- Practising the art of writing articles.
- Practising the art of public-speaking.
- Imitating the methods of secular institutions.
- Indulgence in kuffaar sport with the blessings of the institution.

## DIVERSIONS

Let all Madrasah managements understand well that the new ways introduced in the Madaaris and Daarul Uloom of today are negatory and destructive of the progress of the Students. It is time that the authorities of the Madaaris do some soul-searching. They surely cannot be so mentally blocked to fail to understand that the wonderful ways and system of the Akaabir who had established the original Daarul Uloom cannot be inferior to any system whatsoever. But, the roohaani blockage has over-shadowed the intelligence; hence the Darul Uloom authorities see goodness in liberalism and in the ways of secular institutions. They feel that the system and syllabus of the Akaabireen have outlived their utility and are not suitable for these times. It is for this reason that they are increasingly modeling the Daarul Uloom along western kuffaar patterns.

On account of this treason committed by the Madrasah authorities, the Deeni institutions of learning are today bereft of Taqwa. The aims of students and of Asaatizah are mercenary and worldly. The Deen and Akhirah are the furthest from their minds. They pursue Deeni knowledge with corrupt motives. Therefore, the evils of western secular institutions have crept into even the madaaris and the Daarul Uloom. May Allah Ta'ala save us from these calamities.

Shawwaal 1421 / January 2001

**ZAKAAT NISAAB R725**  
**MEHR-E-FATIMI R2200**



# FEMALE MUREEDS

The issue of initiating female mureeds is very delicate. However, the inexperienced spiritual guides of this age have no hesitation in this sphere. They unhesitatingly and eagerly accept females into their bay't. Some even do so without the husband's permission

Women should be extremely wary of guides who adopt a free and an informal attitude with them. Hijaab is of imperative importance. The shaikh is a ghair mahram, hence all the Shar'i rules of Hijaab apply strictly in relation to him. Bid'ati peers (guides) are notorious for taking advantage of their female mureeds. This evil is slowly creeping into the ranks of guides from even our School of Thought (Maslak).

## SHAMELESS

One such spiritual guide insisted that his female mureed discusses all her problems and matters personally with him telephonically, not via correspondence. This shameless shaitaan is a highway robber in the pursuit of robbing the unsuspecting and stupid woman of her hayaa (shame) and akhlaaq (morals).

Another shaikh again would go with his car to pick up his female mureed from her place of work where she was working under supervision of her husband. This so-called guide brazenly takes the woman away from her husband presenting the excuse that he wants to do her 'islaah' in privacy where the husband is not allowed to be present. Later when the husband who was also his mureed could no longer tolerate this lewdness, he gave his 'shaikh' the boot.

## DRAWING ATTENTION

Some young sheikhs or khalifas are keen to draw the attention of female mureeds to them. They will invite their female disciples to discuss just everything with them. The females are expected to report every trivial argument they have with their husbands and take advice. Let it be well understood that it is not within the scope of the shaikh's function to embroil himself in the private and marital life of his mureeds. He should not advise people on the choice of marital partners nor should he conduct himself in any way that will induce the woman to behave audaciously towards her husband. He should not decide any dispute between husband and wife. If the matter pertains to Shar'i fatwa, he should refer them to a proper Mufti. At most, he should make dua for his mureeds so that Allah Ta'ala alleviates their problem.

The shaikh should not converse telephonically with his female mureeds. He should not request them to prepare any foods or delicacies for him as is the disgraceful habit of some of these guides. The female mureeds should not eat of any left-over food of a young shaikh thinking it to be food of barkat. If the shaikh is an old man of outstanding taqwa it will not matter. But, for a young shaikh to send the plate of his left-over crumbs to the ladies of the home where he has been invited for meals is shameless and not permissible according to the ruling of the Fuqaha. When a ghair mahram male has ate of the food or drunk of the water, then she should not eat and drink the food and water. It is Makrooh for her to do so. The same is true for men when they are aware that a particular female

had drunk water from the glass or ate from the food in a plate. The psychology of sexual allurements has been well understood by the illustrious Fuqaha.

## WARNING OF THE AULIYA

The Akaabir Auliya and Mashaa-ikh have warned against the display of tenderness towards female mureeds. In fact, they have made it very clear that inclination and tenderness shown to female mureeds are spiritually destructive.

## NOT SINLESS

Spiritual guides are not Ambiya. They are not ma'soom (sinless). They possess all the emotional and human frailties. Women in their innocence and ghaflat should not become over-trusting of their shaikh. If they observe the slightest misconduct in him, they should immediately sever their bay't ties with him. A shaikh is in a position of trust. Women according to the Qur'aan Majeed are Ghaafilat (trusting, oblivious and gullible). They labour under the impression that their shaikh is a paragon of Taqwa and there is absolutely no spiritual or moral dangers by freely associating with him. This is a fatal error. When either the mureed or the shaikh relaxes his/her guard, the nafs will overwhelm them and plunge them into the worst evil. May Allah Ta'ala save us all from the evil lurking in our nafs.

## ADVICE FOR THE KHALIFAS

The first requisite for a spiritual guide is for him to constantly examine himself. He should be concerned with his own islaah, more than what he is concerned with the islaah of his mureeds.

The shaikh should not hanker after a following. He should not intentionally embark on any plan to increase his circle of mureeds.

The one who has just been appointed a khalifah by some buzrug should not become swollen headed and bloated with ujub and takabbur. This is generally the case with khalifas who are not Aalims. He should not labour under the notion that he has attained the goal of Tasawwuf by virtue of his appointment. In fact, as long as his own insignificance, inability and inexperience are not discernible to him, he should understand that he suffers from many spiritual ailments.

It is common, especially in this age, for unqualified persons to be appointed as khalifas. The appointing Shaikh is misled by an external show of piety of the mureed. The Shaikh mistakenly believes his mureed to be qualified for masheekhat, hence he appoints him as a khalifah. It should be understood that Mashaa-ikh are not Ambiya. Their decisions are not corroborated by Wahi. They too err.

## NOT A CERTIFICATE

The appointment of a mureed to the pedestal of masheekhat is not a certification of Wusool (i.e. having attained the Goal of Tasawwuf, viz., Allah Ta'ala). It does not mean that a man who has been appointed a khalifah has become a buzrug or durwaish by virtue of the appointment. It is therefore necessary that prospective mureeds thoroughly scrutinize the man—his life and

actions—before they enter into bay't with him.

## ISLAAH

The shaikh should concentrate and emphasise on moral reformation, not on athkaar and ashghaal. To assist him in this delicate task, he should consult the works of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) or of some other recognized Senior Mashaa-ikh whose silsilah he is following. He should not parade his opinions because he is no mujtahid in the field of Tasawwuf. Adherence to the advices, methods, principles and teachings of the Akaabir Mashaa-ikh is absolutely necessary.

Some sheikhs are duped by their nafs which fans their ego and nafsani desire of ujub (self-esteem). They therefore organise public thikr gatherings. This pomp and imagined glitter give them immense satisfaction. But the Akaabir with whom we are linked did not engage in such practices.

## ULTERIOR MOTIVES

When a man who is supposedly a spiritual guide craves for initiating mureeds into his circle and goes to the disgraceful level of instructing his 'khaadims' to persuade and pressurize ignorant people to enter into his allegiance (bay't), it indicates the crookedness of his intention. His desire is to bolster the number of his following. He believes himself to be worthy of a big following. He hankers after the nafsani desire of fame and perhaps he suffers from greed of wealth because usually bay't of this type comes along with its perks of hadaayah (gifts to the shaikh). This attitude of these spiritual guides is mercenary. Such 'guides' in the words of Hadhrat Tha'anvi (rahmatullah alayh) are dacoits who rob people of their Imaan.

It is most dishonourable for a spiritual guide to desire that people enter into his circle. It is even more dishonourable for him to canvass for mureeds.

Regarding the desire for increasing one's circle of mureeds, Hadhrat Maulana Ashraf Ali Tha'anvi (rahmatullah alayh) said:

*"I do not like latitude in bay't. The only result of this (i.e. of the policy of indiscriminate bay't) is the increase (in one's following) of people of corrupt understanding and little intelligence. I am not enlisting volunteers for an army. It is sufficient to have a (spiritual) relationship with a couple of intelligent persons."*

## OUR MASLAK

*'I consider it a great bounty of Allah and His grace that He has bestowed to me the ability to remain on the Maslak (Spiritual Path) of our seniors. (Akaabir Mashaa-ikh).—Hadhrat Hakimul Ummat.*

Deviation from the Maslak of the Akaabir Mashaa-ikh is deviation which is the product of following the maslak of the Nafs.

## HARAAM ADDITIVES

The following are some haraam additives which commercially processed foods contain:

**E120** Cochineal fatty acids and egg yolk of dried female insects.

**E252** Waste animal and vegetable material.

**E440** Gelatine



## ANNULMENT OF MARRIAGES

Faskh or annulment of marriages can be effected when the husband willfully refuses to fulfil the *Shar'i huqooq* (rights) of the wife. However, *faskh* is not a simple process like Talaq. It is time consuming and a lengthy *Shar'i* procedure has to be followed. A marriage cannot simply be annulled as some scoundrels pretending to be men of learning do. Some so-called learned men simply issue a letter of annulment after listening to the story of the woman.

Some even 'annul' the marriage even if the husband is repentant and wants to make a home. These unscrupulous sheikhs think that their pronouncement of annulment or their miserable letters of annulment release the woman from the *nikah*. They feel that the woman's demand for annulment is adequate.

### NAASHIZAH

A wife who deserts the marital home is termed a *naashizah* or a disobedient woman. Once she abandons the home, her application for annulment cannot be considered. Even if the husband has failed to observe the rights of his wife, an application for *faskh* cannot be entertained if he demands that she returns home.

Women who abandon their homes are weakening their case. If the husband is not observing their *huqooq*, they should not desert their husbands. They should remain in the marital home and if they wish the marriage to be dissolved, they should file their application to the local Ulama from their homes.

A woman who has left home is not entitled to maintenance (*nafqah*) by her husband. As long as she does not return to the marital home, her husband will be acting within the scope of his right to refuse maintenance.

### REPENTANCE

If the husband accepts his error and promises to fulfil his wife's rights, no authority on earth has the right to annul the marriage. Regardless of his past abuses, his assurance for the future suffice to cancel the annulment application filed by his wife.

### ADULTERY

The exceptionally grave consequence of the baseless and invalid *faskh* decrees which half-baked so-called learned men issue are adulterous unions. The woman labouring under the false notion of her being freed from her husband's *nikah*, enters into 'nikah' with another man little realising that such 'nikah' is not valid and that her union with the man is adulterous.

## TAQLEED BASED ON CONFIDENCE

In a discussion with a *ghair muqallid* Aalim, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"The actual basis of *taqleed* and *adm-e-taqleed* is confidence and lack of confidence. You have full confidence in Ibn Taimiyyah and Ibn Qayyim. Even if they present an opinion without proof, you will accept it and not entertain any doubt. However, they have proclaimed numerous things permissible and unlawful without furnishing any *daleel* (evidence) but since you have confidence in them you accept that whatever they say is based on the Qur'aan and Hadith whereas many of their claims have no basis in the Qur'aan and Hadith.

Now understand that we have this type of

confidence in Imaam Abu Hanifah (rahmatullah alayh). There is no basic difference in our *Taqleed* and your *taqleed*."

While Salafis and those who pride themselves with their claim of not subscribing to *Taqleed* which they dub 'blind following', the truth is that they are the blindest of all followers and their *taqleed* is the weakest of all *taqleeds*. Their repeated claim of Qur'aan and Hadith has obscured the truth from most people. They are the blind followers of Ibn Taimiyyah and Ibn Qayyim who appeared on the scene centuries after the *Salf-e-Saaliheen*. They are nowhere near to the rank of the *Aimmah-e-Mujtahideen* of the *Khairul Quroon* (the Three noblest Ages of Islam) era.

Their ultimate authorities are Ibn Taimiyyah and Ibn Qayyim. They will cite whatever Hadith these persons have presented as proof for their opinions. Then deceptively they will omit the names of their Imaams (Ibn Taimiyyah and Ibn Qayyim) to create the spurious notion that they have acquired the particular rule, belief or opinion from the Hadith which they have gleaned from the writings of these two Imaams of the *Ghair Muqallideen*.

Salafis and all *Ghair Muqallideen* are therefore perpetrators of the worst self-deception at the peril of their Imaan.

## TRUE EXCELLENCE

Hashrat Maulana Ashraf Ali Thaanvi (rahmatullah alayhi) said:

"When true excellences have developed in a man, he dissociates from futility and nonsensical things. He has no need for observing customs. Whenever I see a man involved in the trappings of external adornment, I understand that he is bereft of true excellences hence his involvement in futility."

## THE PIETY OF FORMER DAYS

"The ordinary pious people of former days were a hundred thousand times better than the mercenary *mashaa-ikh* of the present times."

Alas! Prominent persons of the Deen, even Molvies, nowadays are sending their children for western education. This indicates the little respect and honour for the Deen in their hearts. It is indeed a grave danger for the children of pious Ulama to pursue western education."

(Hadhrat Maulana Ashraf Ali Thaanvi)

## DESTITUTE WOMEN

According to the Shariah, men are the maintainers of women. It is, therefore, the *Wajib* duty of the *mahram* males of a destitute woman to maintain her. This duty devolves first on the male *Asbah* relatives, i.e. from the father's side. If there are no such relatives or if they refuse to shoulder their responsibility, the duty will be the responsibility of other relatives from the mother's side.

If all the relatives refuse to aid the destitute woman, this obligation will devolve on her neighbours. If they too shirk their responsibility, then the whole community will be responsible.

### FARDH-E-KIFAAYAH

Caring for the destitute is a *Fardh-e-Kifaayah* obligation on the community of Muslims. But, in the execution of this *fardh* obligation, the community fails miserably. Many women are forced to leave the precincts of their homes to

earn a living because their relatives and the community have failed to take care of them.

Some women who have been divorced find themselves in dire straits. Yet, no one comes to their aid in spite of the existence of many societies and welfare organisations with big signboards outside their offices to advertise their welfare activities.

Those who are involved in 'welfare' work should acquit themselves more responsibly and show greater consideration for the suffering of destitute women.

Consider this case: A cruel husband involved in an illicit affair with an immoral woman, mercilessly assaults his wife, even breaking her ribs. He demands that she should leave his house with her three children. She has no place to go. Her brothers and other relatives shamelessly and cruelly refuse to aid her in any way. Around her are a number of welfare societies, even Ulama societies advertising their social-welfare activities. Yet, none of them is prepared to aid this woman in distress. The whole community will be answerable to Allah Ta'ala for this cruel dereliction of a *Wajib* duty.

In cases of this nature, the Muslims or the responsible and concerned Muslims of the locality should firstly endeavour to talk some sense into the beastly husband. If they fail, arrangements should be made to acquire a house for the lady. All members of the local community have to financially assist in this noble charitable work. As Muslims, we are not expected to behave selfishly and simply shrug off the problems and hardships of others. As far as possible we should come to their aid.

## SIGNS OF BEING A JAHANNAMI

Once when Hadhrat Haatim Asam (rahmatullah alayh) passed by a gathering of Ulama, he said:

"If three things are not found in you, *Jahannum* is incumbent on you."

When he was asked about the three things, he said:

(1) Regret for the day which went by without *ibaadat* and without repentance for sins.

(2) Consider today being a wonderful opportunity for reforming yourself.

(3) Fear for tomorrow. What will happen to you tomorrow? Will you attain salvation or destruction?

The spiritual condition and Imaan of those who are lacking in these three essentials are indeed lamentable.

## IKHLAAS

Hadhrat Haatim Asam (rahmatullah alayh) said "Allah Ta'ala has placed *ikhlaas* (sincerity) in solitude."

The more a person mingles and associates with people, the more will his *ikhlaas* become eroded until finally he is bereft of sincerity. The best way in which to safeguard *ikhlaas* is to remain aloof from people. In this way one is saved from the calamities of the tongue and from other evils which all bring about the elimination of *ikhlaas*.

## TAQWA

"*Taqwa* has a special bearing on the development of wisdom and depth of knowledge."

(Maulana Ashraf Ali Thaanvi)



## MISGUIDED TA'LEEM

Hakimul Ummat Maulana Ashraf Ali Thaanni (rahmatullah alayh) commenting on the misguidance of unqualified spiritual guides said:

"Someone wrote a letter informing that a certain buzrug (saint/shaikh) had confined him and had prescribed for him thikr. He had observed the prescription of thikr. In consequence he was bordering on insanity. He has become mentally deranged to some extent. These things are now regarded as *durwaishi* (sainthood). This is supposed to be a Shaikh, but neither is he aware of the *Tareeq* nor of the ability of the mureed. He has driven the poor man to insanity.

They describe those (Mashaa-ikh) who practise the Sunnah as being mullahs, and do not regard them as men of piety. These ignoramuses have deflected the servants of Allah from the Path, yet they call themselves, *durwaish*, *sufi*, *shaikh*, etc. They claim to be guides in the spiritual realm. May Allah Ta'ala guide them."

The condition of the spiritual guides in our time is fast degenerating into the corrupt state portrayed above by Hadhrat Thaanni (rahmatullah alayh).

## THE STATUS OF BAY'T

"Nowadays people have accorded *bay't* such fundamental importance that it has become equated to Fardh and Waajib. In spite of this development, the Ulama-e-Haqq who prohibit other acts of *bid'ah* and endeavour to correct them, do not pay any attention whatsoever to this idea of *bay't*. They do not concern themselves with the belief of a man seeking *bay't* nor with his understanding of *bay't*. Whoever comes, he is immediately accepted in *bay't*. Is this not a *bid'ah*? What is not *waajib* is being regarded as *waajib*. In general all (the guides) have become very lax in particular to this matter (of *bay't*)."

(Hadhrat Hakimul Ummat)

### THE PRESENT ATTITUDE

The process of initiating a mureed into allegiance of the Shaikh is called *bay't*. *Bay't* is not incumbent nor is it among the goals (*maqasid*) of Tasawwuf. However, ordinary people having been misled by either the manner of the spiritual guides or by their failure to explain the status of *bay't*, are believing that it is obligatory to be *bay't* to a shaikh. But this notion is incorrect.

*Islaah* (reformation) of the nafs is incumbent at all times, not *bay't*. *Islaah* is not dependent on *bay't*. The *suhbat* (companionship) of a Shaikh and accepting his ta'leem and tarbiyat are adequate for *islaah-e-nafs*. But, the inexperienced spiritual guides, most of them even lacking the proper understanding of Tasawwuf, are responsible for creating the misconception about the status of *bay't*.

The mannerism of some of these guides conveys the idea that *bay't* is obligatory and that without *bay't* one cannot achieve moral reformation. In fact some of the new brand of khalifas have their agents (their khaadims) to go around canvassing for mureeds. They endeavour to rope in ignorant people who do not have the haziest idea of Tasawwuf and the meaning of *bay't*.

Canvassing for mureeds is most despicable. It brings disrepute to the Silsilah. The agents will go out of their way to convince strangers of the 'greatness' of their shaikh and the 'imperative' need to become *bay't* to him.

From page 1

# THE WAAJIB JIHAD

This is an ongoing, a perpetual Effort of vital importance and urgency. We call on all Muslims to contribute generously and wholeheartedly for this Cause of Allah Ta'ala. Build up your capital in the Aakhirah. Save yourself from Allah's Wrath by contributing handsomely to sustain and further augment the Maktab Jihad which is being waged on a number of fronts in the world against kufr and the agents of kufr. Rasulullah (sallallahu alayhi wasallam) said:

*"Sadqah extinguishes the Wrath of Allah Ta'ala."*

### THE COST OF A MAKTAB

The cost of running a Maktab (with approximately 50 to 100 children), with the falling South African rand is presently about R9,000 or \$1100 annually. Even at this cost, it is extremely low. No one can run a Madrasah of a 100 children in their affluent community set-up for as little as R9000 a year. There are innumerable wealthy Muslims who can sponsor a Maktab for a year and even sustain it for future years. When one observes the huge sums Muslims are wasting on wedding ceremonies and other unnecessary ventures and personal luxuries, it is cruel and most insensitive for such persons to refrain from putting their shoulders to aid this noble and incumbent Effort of the Deen.

Those who have in the past assisted in this Cause of the Deen should not forget their duty. Others who have as yet not participated should come forward and send in their contributions. Even the 'poor' can participate in this Effort of Perpetual Thawaab with their small contributions. This Project of Allah Ta'ala is not restricted to the rich. There is much barkat in the small amounts, no matter how small, of the sincere poor.

Those who are able to send their contributions directly to our England banking account should do so. It makes transference of the funds easier. Those who are unable to remit to our England account, should deposit their contributions into our banking account in South Africa. Those who wish to contribute by cheque may send their

contributions directly to us. Jazaakumullaah!

## THE QUR'BAANI PROJECT

In addition to the Maktab Project, we also arrange for Qur'baani to take place in some of the poor villages. The more people will support the Qur'baani Project, the more villages we will be able to cover. The Qur'baani is made in villages stricken with poverty as well as in some refugee camps. The cost of a cow (seven shares) this year will be about R1500 (\$200) on account of the deteriorating South African rand. Those who wish to participate in the Qur'baani Project should send in their Qur'baani contributions early. It takes much planning and effort to arrange for the Qur'baani in numerous remote villages. Therefore, your early co-operation in this regard will be appreciated.

### SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY

**SUPPORT THE WAAJIB MAKTAB PROJECT  
SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH**

Send Your contributions to:

Mujlisul Ulama of South Africa

A/c no. 1217 040 145

Nedbank, Commercial Road Branch  
Port Elizabeth

If possible deposit your contribution into our England banking account. Transference of funds from England is a simpler process. Our banking details of the England account are:

**SERVANTS OF SUFFERING HUMANITY**

Account No. 631 91029 (U.S. currency A/C)

Bank: Girobank plc, Bootle, Merseyside, England

GIROAA, Sort Code 720000

SWIFT CODE GIRBGB22

Please do notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated.

Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Post or fax it to us. Our Fax number is 041-4513566.

## THE WORLDLY PROSPERITY OF THE KUFFAAR

**"Do not let the movements of those who are kuffaar in the cities deceive you." (Qur'aan)**

The material prosperity, technological progress and scientific advancement of the kuffaar should not awe Muslims. This is the purport of the aforementioned aayat of the Qur'aan Majeed. Their worldly progress is not something to hanker after. All such progress will be short-lived. At the end of this earthly road there is nothing but everlasting perdition and Jahannum for the kuffaar. Far from being enamoured with the phantoms of kuffaar progress, Muslims should pity them.

However, instead, Muslims in this age have become victims of self-pity. They feel deprived if they lack the material prosperity which the kuffaar, especially western kuffaar enjoy. Ignorance of the purpose and goal of earthly life has engendered this false perception in Muslims.

### WITHIN THE LIMITS

Pursuing worldly prosperity which includes scientific and technological advancement, should be only within the confines of the Shariah and only as means for sustaining this worldly life, not as ends in themselves. Since Muslims have fixed technology as the goal of life in their mistaken concept of the attainment of material perfection, they cast overboard the Shariah without hesitation when their worldly aims clash with the Law of Allah Ta'ala.

Denouncing this conception, the Qur'aan Majeed says:

*"Verily, the life of this world is only play, amusement and mutual competition (in pride) in the (the accumulation) of wealth and children."*

Rasulullah (sallallahu alayhi wasallam) said:

**"Verily, this world has been created for you, while you have been created for the Aakhirah."**

We are therefore allowed to take from this world only what is necessary and that too lawfully according to the commands of the Shariah. While this dunya is the ultimate goal of the kuffaar, it is only a provision for the Muslim in his worldly sojourn until he reaches Home in Jannat.



# OBEDIENCE TO PARENTS

The importance of obedience to parents is of such a high degree that the Qur'aan couples it with the command to abstain from committing shirk with Allah Ta'ala. Disobedience to parents has far reaching consequences in both worlds.

In this world, the disobedient child is deprived of barkat and peace. Before his death he will be overtaken with punishment for his disobedience and ingratitude to his parents. The calamity of worldly punishment for disobedient offspring extends to the point of Maut (death). There is the grave danger of such ingrates leaving this world without Imaan.

## A FEARFUL EPISODE

Hadhrat Alqamah (radhiyallahu anhu) was a great Aabid (Worshipper) among the Sahaabah. Hadhrat Anas Bin Maalik (radhiyallahu anhu) narrates that Alqamah (radhiyallahu anhu) was a young Sahaabi who made rigorous efforts for the Deen. He was extremely generous with Sadqah. Suddenly he was overtaken by a severe illness. His wife sent word to Rasulullah (sallallahu alayhi wasallam).

Rasulullah (sallallahu alayhi wasallam) sent Hadhrat Bilaal, Salmaan, and Ammaar (radhiyallahu anhum) to visit Alqamah (radhiyallahu anhu). On their arrival, they found Hadhrat Alqamah in his death throes. They made *talqeen* of the *Kalimah*, but Alqamah was unable to recite it. Hadhrat Bilaal (radhiyallahu anhu) was sent to inform Rasulullah (sallallahu alayhi wasallam) of this extremely perturbing situation.

On being apprized of Alqamah's condition, Rasulullah (sallallahu alayhi wasallam) enquired about his parents. He was told that Alqamah had an aged mother living. She was sent for.

When she arrived, Rasulullah (sallallahu alayhi wasallam) enquired about the life of Alqamah. She said: "He performed Salaat in abundance. He fasted much and he was extremely generous in giving Sadqah."

Rasulullah (sallallahu alayhi wasallam) said: "How was his relationship with you?" She replied: "I am displeased with him. He always preferred his wife to me and obeyed her more than me."

Rasulullah (sallallahu alayhi wasallam) informed her that on account of her displeasure, Alqamah was unable to recite the *Kalimah*. However, his mother who was very displeased with him, refused to forgive. Rasulullah (sallallahu alayhi wasallam) instructed the Sahaabah to gather a large pile of firewood. He said: "Bilaal, gather firewood so that I may burn out Alqamah."

When his mother learned that Alqamah would be thrown into the fire, she could not bear it. Rasulullah (sallallahu alayhi wasallam) said that the punishment of Allah is worse than this worldly fire. If she desired that Allah forgives her son, she should first forgive him. Alqamah's mother then quickly proclaimed that she had forgiven her son and that she was now pleased with him. As she made this proclamation, the *Kalimah* flowed from the tongue of Alqamah (radhiyallahu anhu) and he died with Imaan.

Rasulullah (sallallahu alayhi wasallam) commented: "By Allah! Without you forgiving him, his Salaat, Saum and Sadqah will not avail him in any way."

Nabi-e-Kareem (sallallahu alayhi wasallam) performed Alqamah's Janaazah Salaat. After burying Alqamah, Rasulullah (sallallahu alayhi wasallam) delivered an inspiring and heartrending lecture in the Qabrastaan. He commented: "O Assembly of the Muhaajireen and Ansaar! Listen! He who prefers his wife over his mother, on him is the *la'nat* of Allah. Neither his Fardh nor Nafl acts of ibaadat are accepted (by Allah)."

## DISOBEDIENCE

This episode demonstrates the grave consequences of disobedience to parents. It is among the worst sins which bodes evil for the Imaan of the disobedient offspring.

However, it should be understood that the obedience commanded by the Shariah relates to only lawful wishes and instructions of parents. As long as the desire and instructions of parents are lawful in the Shariah and it does not entail violation of the rights of the wife or of anyone else, it will not be permissible for the child to disobey. The son has to give priority to the wish of his parents.

Wives should therefore understand that marriage does not mean that their husbands should sever their ties with their parents, nor does it give them (wives) priority over the husband's parents. The wife's right to live separately has to be executed in a way that does not constrain the son to violate the rights of his parents. If for example, the parents are averse to their son moving out of their home, he should remain. But at the same time the wife should be given her separate living quarters in the same house. The parents of her husband will not have the right to invade her privacy in her own quarters nor enter her room without her consent.

The Shariah has prescribed rules and given advice for all situations. However, ignorance leads to violation of rights and extremes.

From page 1

## CHECHNYA

### THEIR SUFFERING

All Muslims should take *ibrat* (lesson) from the suffering of the Chechen Muslims. They are Muslims and we too are Muslims. Let no one be lulled into the false notion that such suffering is only for Muslims far away from us in different parts of the world. Calamities come crashing down with unexpected suddenness. This is so, because the Decree of Divine Punishment for a community which has transgressed beyond the bounds of redemption is swift and terrible.

When the deeds and life style of Muslims are examined, the only surprising feature is that the Punishment of Allah has not yet arrived. Let us all supplicate that the Divine Decree of Punishment never is passed in the Heavens for us and for all those Muslim communities which have thus far been exempted from Allah's Wrath. But the only sure way of circumventing Allah's Wrath and His Decree of Annihilating Punishment is explained in the Qur'aan Majeed:

*"Turn to Allah in repentance and submit to Him (in obedience) before there comes to you the Punishment, for then you will not be aided."*

## THE TAALIB-E-ILM

For the true success of the Student of Deeni Ilm, it is imperative that he develops a single purpose in his mind. Everything which has no direct bearing to Ilm is a diversion and a threat to his pursuit of Ilm. The primary, in fact the only, occupation of the Taalib-e-Ilm should be his kutub (the text books). He should fully engross himself with his kitaabs.

Night and day should become equal for him. Holidays are something alien to the true Seeker of Knowledge. A student who looks forward to holidays and who wastes his time in other activities during the holiday period renders grave injustice to his pursuit of Ilm.

The Student of Deeni Ilm has no time nor inclination for extraneous issues. Mutala-ah of the Kutub and cultivation of Taqwa are the only two things which the true Taalib-e-Ilm understands. Without Taqwa the knowledge is barren, devoid of Divine Noor.

## CONCEDING ERROR

Hadhrat Maulana Ashraf Ali Tha'anvi (rahmatullah alayh) said:

"At least a man should have the decency to concede his own errors. Conceding one's error is also a kind of expiation (kaffaarah which compensates for the error).

The feeling of independence (in which one clings to one's error, in fact justifying it) and veering away from the truth is extremely destructive. It completely destroys the noor of the heart. The baatin (soul) becomes spiritually barren.

This attitude of independence is the product of takabbur (pride). Pride is nowadays being portrayed as independence. In fact shaitaan had adopted this independence. Everyone is aware of the result.

## THE EVIL OF THE OLYMPIC GAMES

The following report provides some insight into the immorality and wholesale zina which are integral constituents of the Olympic Games – games in which almost all Muslim countries participate. In fact, participation in these immoral games is considered a great honour. Surely Qiyaamah cannot be far off.

### Sex popular at Games

SYDNEY – Paralympians are over-relying on the friendliness of the Sydney Games with 50,000 condoms used after eight days in the athletes' village, medical staff said yesterday.

That equals about seven condoms per athlete or official staying at the Games village. Condoms and lubricants of all colours and flavours are stored in a giant goldfish bowl in the medical centre which is refilled every day.

A second batch of 20,000 condoms has been shipped in to replenish supplies.

One athlete who readily admits to being constantly in his thoughts is Australian swimmer Alex Harris. After winning silver in the 100m freestyle on Wednesday night, he told reporters: "I'm gonna get sex tonight." – Sapa-AFP

## PARENTS

"Neither the Fardh nor Nafl ibaadat of one who is disobedient to his parents is accepted."

(Hadith)

"The punishment of every sin can be delayed (for the Akhirah). But the punishment for disobedience to parents will be given before death."

(Hadith)



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q. A body of Ulama has annulled the marriage of a couple. After a year, they have decided to reconcile. What is the procedure now? Does the woman first have to marry another man?**

**A.** No, this is not required. The annulment is not in the same category as three Talaqs. They can simply perform nikah and be together.

**Q. A couple had adopted a boy before divorce. The man died shortly after the divorce. The woman is also very ill and has no close relatives. Does the adopted son inherit any shares from the estates of this couple?**

**A.** He does not inherit anything from them. He will inherit only if the foster mother makes a wasiyyat (bequest). She may bequeath up to one third of her estate to him. If there are absolutely no other heirs, then she may bequeath her entire estate to him. But, if there are heirs even distant relatives, a bequest of one third will be valid.

**Q. The Imaam did not sit in Tashahhud in the second raka't of Taraaweesh. However, he completed four raka'ts and made Sajdah Sahw. Is the Taraaweesh proper?**

**A.** Since the Imaam did not sit in Tashahhud in the second raka't which is Qa'dah Akheerah for the Taraaweesh, the four raka'ts are Nafl, not Taraaweesh.

**Q. Exchanging gifts on the 10<sup>th</sup> Muharram has developed into a custom. Is this a Sunnat practice?**

**A.** It is not Sunnat to exchange gifts on 10<sup>th</sup> Muharram. This practice should be discontinued.

**Q. Is it permissible to go on a hunger strike as non-Muslims sometimes do for gaining certain rights or concessions?**

**A.** Hunger strikes are not permissible in Islam. Muslims may fast in Islamic style only.

**Q. Is it permissible for husband and wife to embrace and kiss in public?**

**A.** It is utterly shameless to do so. Such acts are not permissible in public. These are the ways of the lewd and shameless kuffaar. Immodesty does not form part of Islamic culture.

**Q. Is there any relaxation of Purdah between a man and his wife's sister? He claims that he is just like a brother to her, hence he observes absolutely no Purdah for his sister-in-law.**

**A.** Rasulullah (sallallahu alayhi wasallam) described a man as the death of his sister-in-law. Purdah for a brother-in-law is to be observed more stringently than for complete strangers. This man is under shaitaani and nafsani influence. He harbours immoral intentions for his sister-in-law, hence he is presenting his shaitaani excuse.

**Q. Is it permissible for a man to shake hands with his female cousin?**

**A.** It is haraam for a man to shake hands with his female cousins. Strict Purdah has to be observed. Marriage with her is permissible.

**Q. A man gave his wife one Talaq Baa-in. A few days later, they wish to be reconciled. Do they have to wait until expiry of her iddat in order to perform nikah again?**

**A.** They can get married immediately. Since she will be performing nikah with her former husband, there is no need to wait for expiry of the iddat. The nikah can take place only with the consent of the woman. Talaq Baa-in is unlike Talaq Raj'i (Revocable Talaq). When Talaq

Raj'i has been given, the husband has the right to recall his wife within the iddat without the need of renewing the nikah. The wife has no choice in this matter. She simply has to resume the marriage. However, if Talaq Baa-in is given, the husband's right of recalling his wife is automatically cancelled. The nikah can be renewed only with the woman's consent.

**Q. A man dies leaving behind two wives, two sons and four daughters. How should his estate be distributed among his heirs?**

**A.** The two wives will jointly inherit one eighth of his estate. They will share the eighth equally between them. The remaining seven eighths will be divided into eight equal shares. Each son will get two shares and each daughter one share.

**Q. Is it permissible to despise the children of a man who happens to be a gambler? What if the father has become murtadd? The children are practicing Muslims.**

**A.** It is not permissible to despise any person. The children are not responsible for the evil of their father. It is a grave sin to despise them on account of their father's misdeeds.

**Q. Which dua should be recited to protect one against one's own nafs?**

**A.** The evil of the nafs is neutralized by mujaahadah, i.e. applying pressure on the nafs. The demands of the nafs should be opposed. While dua brings barkat in one's effort, it is not the way for reforming the nafs. Reformation of the nafs is to constantly struggle against it. In addition one should make dua to Allah Ta'ala for assistance in the mujaahadah against the nafs.

**Q. Is there any valid Islamic reason that permits one to break off family ties with a member of the family? I know that if one becomes a murtadd, all ties have to be severed.**

**A.** If a person flagrantly and publicly violates the Shariah or if he/she shows scant regard for the Shariah and publicly indulges in evil, it will be permissible to sever ties with such a person. Rasulullah (sallallahu alayhi wasallam) said that love should be for the sake of Allah and hatred too for the sake of Allah.

**Q. Is it permissible for a Muslim to become a vegetarian?**

**A.** If someone has a valid health reason or any other valid reason, one may abstain from meat and eat only vegetables. It is not permissible to become a vegetarian for any 'philosophical' reasons or because one has formulated some sort of concept which frowns on meat consumption.

**Q. Were there different Math-habs (Hanafi, Shaafi, etc.) during the time of the Nabi (sallallahu alayhi wasallam)?**

**A.** Yes, all the Math-habs existed during the time of Rasulullah (sallallahu alayhi wasallam) although they were not known by these names. All the teachings and differences which are to be found among the Math-habs had existed among the Sahaabah.

**Q. If a hafiz is a faasiq, is it permissible to perform Taraaweesh Salaat behind him?**

**A.** Performing Taraaweesh behind a faasiq hafiz/imaam is not permissible. For the Taraaweesh, it will be better to organise one's own jamaat at home or elsewhere if the hafiz leading the Taraaweesh in the Masjid is a faasiq. Those who appoint a faasiq to lead the Salaat

are guilty of a grave sin.

**Q. A man, from the time he was a boy, grew up as a Hanafi. He studied in a Hanafi Madrasah and now knows only the Hanafi Math-hab. However, his entire family is Shaafi. Is he correct in claiming that he is a Hanafi? When he wants to get married, of which Math-hab should he choose a girl?**

**A.** A person is associated to a Math-hab by virtue of him practising it, not on account of his family or birth. Since he knows only the Hanafi Math-hab and has practised it since childhood, he is a Hanafi. He can marry a girl of any of the four Math-habs. But each one will have to follow his/her own Math-hab. It is not permissible to renounce one's Math-hab for the sake of marrying a person of another Math-hab.

**Q. Is it permissible to contribute R10 a month to the community burial fund? It is not compulsory to contribute.**

**A.** It is permissible to make voluntary contributions to the burial fund.

**Q. Is it permissible for musallis to wear bright-coloured clothes on which are inscribed logos such as Nike, Rebok and pictures of inanimate things?**

**Q.** It is not permissible to perform Salaat with such shameless, kuffaar dress. It is Makrooh Tahrimi. Emulation of the kuffaar is haraam. It is not permissible to wear such kuffaar dress at any time. The prohibition is not restricted to Salaat. It is incumbent for Muslims to wear such attire which identifies them as Muslims.

**Q. A woman suffers a miscarriage. The foetus has slight human formations. Is the blood in this case nifaas or istihadah?**

**A.** The blood is nifaas in view of the human formations. The foetus in this case will be regarded as a child.

**Q. Will the miscarriage described in the foregoing question end the iddat of the woman if she is a widow?**

**A.** Yes, her iddat will terminate with the miscarriage since this foetus is regarded as a child by the Shariah.

**Q. Is it permissible to use pig-heart products for transplanting into human beings?**

**A.** It is haraam.

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*The life of this world is nothing but play and amusement, and the abode of the hereafter is best for those who fear. (Qur'aan)*

## AFGHANISTAN KUFFAAR GANGING UP ON TALIBAAN

Among the scores of Muslim countries, on Afghanistan under Talibaan rule, has Government of the Shariah. It is with gratitude that all Muslims should view the Talibaan today. In spite of the great odds arraigned against the Islamic government of the Talibaan, in spite of the tremendous pressure which America, the Western World and their lackeys, i.e. the governments of Muslim countries, are applying on the Talibaan, the latter has held out and refused to buckle.

In the initial phase of the Talibaan's ascendancy America had adopted a conciliatory stance towards the Talibaan in the hope of gaining a foothold and a stranglehold over Afghanistan. The Talibaan's earlier attitude towards the United States was reciprocal. However due to the Talibaan's firmness to Islamic principles, the Americans have shown their true kufr colours and are now hell-bent on their plot to destroy Afghanistan.

Although the Talibaan government has been mistakenly clamouring for admission to the United Nations, they (Talibaan) have refused to sacrifice on Islamic principles. This should be a source of great pride for the Ummah. It is our fervent supplication that the Talibaan will abandon their desire to gain affiliation with an appendage of shaitaan, i.e. United Nations.

### GANGING UP

Now that America has failed in its plot of roping in the Talibaan, loud threats are being hurled. It appears that some form of military action by the kuffaar is being conspired to bring Afghanistan into submission. America, England, Russia and other kuffaar nations along with Hindu India and even the renegade Shah Mas'ood and his communist cronies have all formed an unholy alliance against the Talibaan.

America is the backbone of the Gang of Kuffaar lined up against the Talibaan. But they are experiencing nightmares and headaches in their plot. It is not an easy task to fight the Talibaan who are firstly staunch orthodox Muslims, and secondly Afghans. Both these attributes are wonderful assets for this nation of fiercely independent warriors. No kaafir country will venture to send its military into Afghanistan. That Afghanistan is the Graveyard and

Scrapyard for the soldiers and military equipment of the kuffaar nations, is a well-established and documented fact and reality.

### COWARDS

The American and other kuffaar cowards are therefore contemplating a chemical warfare against Afghanistan. They can only resort to such cowardly, brutal and satanic methods and to firing missiles sitting hundreds of miles from their targets. The kuffaar lack manhood, hence can never fight the Afghans in what is called battles.

### SUPPLICATION

This is a time of grave danger for the Ummah of Islam, Muslims all over the world are duribound to supplicate to Allah Ta'ala to protect the Talibaan and to enable them to deliver crushing and disgraceful blows to the kuffaar enemy. The Ummah has the duty to assist the Talibaan in whatever way possible.

The whole world, kuffaar and the so-called Muslim governments, have ganged up in the nefarious plot to destroy the Islamic Government of the Talibaan. It now devolves on every Muslim to aid, morally and financially, in whatever way possible to assist the Talibaan.

In addition to the difficult task of financing the war machine, the Talibaan have the great responsibility of tending to the needs of a destitute population ravaged by decades of wars. The plight of the orphans, widows, maimed and destitute is indeed heart-rending. How is it possible for affluent Muslims all over the world to squander their millions in haraam and futile pursuits when our brethren are surrounded, ready to be swallowed by the combined might of the kuffaar?

At this critical juncture in the history of the Ummah, how do Muslims justify squandering millions on the erection of palatial Musjid and Madrasah buildings, on haraam wedding functions and on a host of other futile activities, when the entire world of the kuffaar has poised itself to swallow and eliminate Islam and the Ummah?

### THEIR DESTITUTE

It is now the Waajib duty of the Ummah at large  
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## SANHA - THE SO-CALLED 'HALAAL' AUTHORITY

The day that the accursed 'halaal' certificate was introduced was indeed an evil day for Muslims. The plethora of 'halaal' (Haraam) certificates flooding the market has truly injured the Imaan of the masses. While there were and are perhaps sincere, but short-sighted benefactors of the Muslim community who saw the 'halaal' certificates as a service to Muslims, most of those who issue these accursed certificates are plain mercenaries. They indulge in a lucrative trade of selling their confounded certificates to kuffaar businesses.

The latest entrant into the miserable haraam certificate trade is SANHA which believes itself to be a competent 'authority' for guiding the Muslim public in matters of halaal and haraam pertaining to foods. But, this latest entity has joined the mass and mess of persons and organisations which have rendered Muslims a great disservice by contaminating their Imaan. Haraam and Mushtabah edibles are passed off as halaal tayyib. Muslims have been now trained to relish just any 'food' item, be it carrion, which is marketed under the aegis of haraam certificates which the miscreant organisations have designated 'halaal' certificates.

### ITS INCOMPETENCE

SANHA has endeavoured to carve for itself the image of an authority in sanctioning food as halaal. Yet, it sorely lacks in this field. Its method of operation and investigation is superficial and totally unfit of a body which believes itself to be an 'authority'. Its method of investigation and its carelessness in passing off dubious and even haraam items as halaal demonstrate its incompetence in this field.

The following letter written by the Y.M.M.A. of Benoni reveals the ineptitude and lack of Islamic responsibility of SANHA:

"We would like to bring your attention to the following:

(1) When we had first contacted you regarding 'TINKIES', you stated that it was halaal. The reason for asking SANHA in the first place was that someone wanted to distribute Tinkies amongst some children. However, he was informed by an associate of ours that Tinkies was haraam and contained gelatine. This person contacted SANHA for clarification and was told  
To page 11



# QUESTIONS and ANSWERS

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**Q.** We have been informed by Sanha that Dairy Maid and Nestle Ice Creams are halaal. According to Sanha, the ingredients used in ice cream is confidential information, hence cannot be divulged. But Sanha is satisfied that these ice creams are halaal. Can we accept the assurance of Sanha and consume Dairy Maid and Nestle ice creams?

**A.** It seems that Sanha is more concerned with protecting the financial interests of the kuffaar firms than with the Imaan and spiritual interests of the Muslim community. We do not accept the assurance of Sanha nor do we regard Sanha as a competent and proper Islamic authority to dish out rulings on matters of halaal and haraam notwithstanding the conglomeration of a colourful variety of bodies of conflicting spiritual and Deeni persuasions. In terms of the Shariah, these ice screams fall in the Mushtabah category. It is therefore necessary to abstain.

**Q.** Since their marriage, a couple could not get children. After seven years of childlessness, the wife made heartfelt duas in Madinah, imploring Allah Ta'ala to bestow a child to them. She promised Allah Ta'ala to name the child Muhammad if a boy. Now, Alhamdulillah, she became pregnant. When the wife made the pledge, she did not consult her husband regarding the name. Can he enforce his right of naming the child another name since he did not make the pledge?

**A.** Truly, this husband is most ungrateful to Allah Ta'ala. For seven years they yearned for a child. Now after Allah Ta'ala has accepted the dua of his wife and made her to conceive, he behaves so childishly to say the least. Does he see anything wrong in the beautiful name, Muhammad? Does he not understand the significance of a pledge made to Allah Ta'ala?

The child, if a boy, should be named Muhammad. Furthermore, the mother has a prior right of naming her child, not the father.

**Q.** If I recite Surah Waaqiah in the Maghrib Salaat and Surah Mulk in Isha Salaat, is it necessary to recite these Surahs again to gain the thawaab?

**A.** Reciting these Surahs in Salaat and reciting them independently after Maghrib and Isha are separate acts of ibaadat. If you desire the special rewards of reciting these Surahs, you should recite them again at their appropriate occasions even if you recite them in Salaat.

## A SPECIAL QUESTION

**Q.** I am an unmarried girl. I was busy writing a letter to my married sister. My mother told me not to write the letter. She says that my sister's husband would also want to read the letter. When he reads the letter, his heart could incline towards me. It is, therefore, in conflict with modesty and Purdah for me to write to my married sister. Is my mother's reasoning correct?

**A.** Truly, your mother is one in a million for her Deeni wisdom. We must confess that innumerable Ulama, including ourselves, never thought of this mas'alah. Rasulullah (sallallahu alayhi wasallam) said: *"When Allah Ta'ala desires to do good to a person, He bestows fiqaahat to that person."*

*Fiqaahat* is a spiritual understanding. The intelligence is adorned with Noor. It is insight and deep wisdom. The *fiqaahat* of your mother is a wonderful ni'mat. Your mother's intelligence has reached where the

intelligence of many learned men also does not reach. Follow the advice of your mother. She is 100% correct in her summing up of the matter. Your letter can exercise a morally detrimental effect on your brother-in-law notwithstanding that it is written to your sister. Imaam Abu Hanifah (rahmatullah alayh) even said that if a man is aware that a woman has just vacated a chair, he should not sit immediately on the same chair. The Fuqahaa (who were mines of *fiqaahat*) say that if it is known that a ghair mahram woman has drunk water from a particular glass, then a man should not drink water from it. The same applies if a ghair mahram drinks water and leaves some behind in the glass. A woman aware of this, should not drink what he has left over and vice versa. The tricks of the nafs are subtle and shaitaan always lies in ambush waiting to contaminate the intentions and the hearts of the Mu'mineen.

**Q.** In the third raka't of Maghrib which I was performing behind the Imaam, I mistakenly stood up, but realising my error, I sat down. Is my Salaat valid?

**A.** Yes, your Salaat is valid as long as you sat down and ended your Salaat with the Imaam.

**Q.** My husband has an illegitimate daughter from a woman with whom he had a relationship before I married him. I knew of the relationship. He financially supports the child. He visits the child at the home of her mother and he spends hours talking to the woman even on the phone. What rights does the child have over him? Is he allowed to visit the child at the woman's home and speak to her?

**A.** According to the Shariah, a man who fathers an illegitimate child is not the legal father in spite of him being the biological father. Zina (fornication) is evil and haraam. This haraam act does not give rise to rights. It gives rise to Allah's Wrath and Athaab (Punishment). Neither the woman nor the child has any rights over your husband. It is haraam for him to visit the house of this woman ostensibly to visit the child. It is haraam for him to see the woman and to speak to her. It is not permissible for him to speak to her even on the phone. In view of the earlier haraam and illicit relationship, Purdah for this woman is to be observed by him more rigidly. If he wishes to financially assist in the supporting of the child, he may do so. But he should make some other arrangement to transmit the money to the woman. He must not go to her house nor communicate with her in any way whatsoever. The child could be visited at some other place or someone else's home. The best venue would be your home. Open up your heart and allow the child to come to your home. This seems to be the best way of keeping your husband from the clutches of the woman.

**Q.** Some Musaaqid in our area have lecture programmes after Maghrib and Isha. Prominent Ulama deliver lectures. We ladies are also invited to attend these programmes. Arrangements are made for the ladies to perform their Salaat individually in the basement of the Masjid. What harm is there if we join the Jamaat Salaat with the Imaam?

**A.** The harm is that you are in violation of the Shariah. The harm, furthermore, is exceptionally grave because you have emerged unnecessarily from your home to come to a public venue.

When a woman emerges from her home unnecessarily, as you do, she comes under the Wrath and Curse of Allah Ta'ala and His Malaikah. Women may not leave their homes to go to the Masjid for lectures and for performing Salaat even in the basement. These Ulama are in grievous error for their policy of liberalism.

**Q.** Since we are allowed to go to the Masjid for Maghrib and Isha on certain nights, why are we prevented on the remaining nights?

**A.** Refer your question to those who are allowing you and preventing you. This is not a question for us to answer. Your question should, however, be an eye-opener for those Ulama who are opening the doorway of fitnah by allowing women into the Masjid. Now that you have tasted the nafsani pleasure for wandering out of the home into the streets and public places, you are not satisfied with half a loaf. You want to grab the whole loaf illegally thereby inviting more and greater divine curse on yourself. Just remember that it is haraam for you to go to the Masjid even on one night.

**Q.** Some Ulama at their weekly youth programmes which consist of spiritual and physical activities, have introduced soccer. The aim of these programmes is to bring about Deeni consciousness in the youth. The Ulama to whom I am referring have graduated at Miftahul Uloom in Jalalabad. What was Hadhrat Masihullah's attitude to such kuffaar sports?

**A.** Deeni consciousness can never be created with a mixture of halaal and haraam. The product of such a mixture is baatil, nafsaniyat and shaitaniyat. An admixture of pure water and urine is najis (impure) water. The addition of pure water to urine does not purify the urine, but the addition of urine, even one drop, pollutes the pure water. Similarly, the introduction of kuffaar sport to whatever spiritual programme they have organised, makes it impure, immoral and unlawful. The evil of kuffaar sport neutralizes the beneficial effect of the spiritual activity. These Ulama are dwelling in deception. Far from creating Deeni consciousness in the youth, they are only fostering nafsaniyat and baatil. They are extremely short-sighted, hence they fail to see the danger of the kuffaar sport they have introduced. One evil leads to another evil. During his Maradhul Maut (Last Illness), Hadhrat Maulana Masihullah (rahmatullah alayh) condemned kuffaar sport, singling out cricket. He furthermore castigated those students were played cricket.

**Q.** If one has bank accounts in various denominations, e.g. dollar, Sterling and rands, into which denomination should the various amounts be consolidated for Zakaat purposes assuming that one wishes to discharge one's obligation in South Africa?

**A.** If the Zakaat will be paid in South Africa, all the different amounts should be converted into Rands.

**Q.** In Bangladesh the High Court issued a verdict that prostitution is legal. The High Court judges who are Muslims declared that prostitution is "not illegal" in spite of the country's constitution declaring it illegal. What is the Islamic status of these judges?

**A.** These judges have lost their Imaan. They are no longer Muslims. Anyone who declares the prohibitions of Allah Ta'ala to be halal, is no longer a Muslim.



# QUESTIONS and ANSWERS

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**Q. Is there any dua to be recited to eliminate love for worldly things?**

**A.** Self-reformation cannot be achieved by dua. It is necessarily to strive and struggle against the nafs. The demands of the nafs should be opposed. Opposition shown to the nafs is the method to be adopted. Contemplating on Maut, the Qabr and the Akhirah will, Insha'Allh, assist in the elimination of love for the world.

**Q. If an entire group of people is performing qadha of a Jahri Salaat (Fajr, Maghrib and Isha) in jamaat during the da time, should the qiraa't be recited silently or audibly?**

**A.** The qiraa't should be recited audibly even if it is daytime.

**Q. Is it permissible for a Muslim to work for an organisation which promotes the use of condoms as a preventive measure against Aids or for family planning?**

**A.** It is not permissible for a Muslim to work for such an evil zina organisation. The earnings derived from this promoter of zina are haraam.

**Q. What is the position of a second wife and her children as far as inheritance is concerned? A man married her in secret. No one knows about her or of her children by her husband. He has left an Islamic Will, but did not mention anything about his second wife and his children by her. What does the Shariat say in this matter?**

**A.** If she can prove that she was truly his wife and the deceased is the father of her children then they will inherit in his estate. The nikah could be established by the testimony of those who had been witnesses. Once the nikah has been established, she and her children will inherit. The second wife is in the same category as the first wife and her children are in the same category as the children of the first wife. They all inherit alike.

**Q. I am a girl of 16 and am studying at a Madrasah. I am doing the fourth year. I have one year left to complete. I have received a proposal from a very good boy. My parents are happy with the boy but refuse to allow me to marry now. They say that I should complete my studies and that presently I am not ready for marriage. I disagree. I want to get married immediately. What should I do?**

**A.** What can you do other than exercise Sabr and wait for the year to pass. Waiting a year is not too arduous a task. Although your parents are wrong by refusing, you cannot marry against their wishes. You are a Muslim girl and obviously cannot take the path which kuffaar and worldly girls tread. While you are just wasting time at the Madrasah pursuing an 'aalimah' course which is in conflict with the role Allah Ta'ala has set out for girls, you have no option but to make Sabr and accept what your parents say. Make dua and repose your trust in Allah Ta'ala. You will get married only at the time Allah Ta'ala has decreed for you.

**Q. Is it permissible to sell fireworks?**

**A.** It is haraam to sell such shaitaani things. The money derived by selling fireworks is not permissible.

**Q. Is it permissible to sell televisions, video recorders and cameras?**

**A.** Television is haraam. There is no scope for selling television. It is not permissible. If cameras will be used for taking pictures of only

inanimate scenes (scenery, mountains, trees, buildings and the like), it will be permissible. But generally these items are bought for haraam purposes, hence it is not permissible to trade in them.

**Q. Did Rasulallah (sallallahu alayhi wasallam) or the Sahaabah ever eat beef?**

**A.** Yes, they did. Rasulallah (sallallahu alayhi wasallam) made qur'baani of a cow for Hadhrat Aishah (radhiyallahu anha).

**Q. Is a wife's repentance for her adultery valid and accepted if her husband is not aware of her crime? If he is aware, but does not forgive her, is her taubah valid?**

**A.** Her taubah is valid. Awareness or forgiveness of her husband is not a condition for the validity of her taubah. She should sincerely repent. Allah Ta'ala is the Forgiver.

**Q. Can a woman join her own fallen hair to her hair?**

**A.** Such hairs have to be buried. It is not permissible for her to join human hair to her hair even if it is her own hair. Rasulallah sallallahu alayhi wasallam cursed such a woman.

**Q. At an auction sale a prospective buyer pays people money to prevent them from bidding. Is this permissible?**

**A.** It is haraam. The money is haraam as well. It is compulsory to return the money to him.

**Q. Hajj was fardh on a man, but he never went while he had the money. After some time he became a pauper. Does Hajj still remain Fardh on him?**

**A.** Yes, Hajj remains Fardh on him. The obligation is not waived due to his poverty. He had failed and sinned by not having gone when he could afford it. Now he has to incur debt and perform his Hajj. He should work and repay the debt.

**Q. A man had married a woman who was his milk-sister. The same woman had breast-fed them. But this information became known only long after their marriage. In fact they have two children. What is the position now?**

**A.** If it is conclusively established that they are milk-brother and sister, the nikah is not valid. They should immediately separate. The man should make a verbal declaration that he has separated himself from her. In this case the children are legitimate.

**Q. According to some Ulama it is permissible for a woman to cut her hair short for the sake of her husband. As long as she does not expose her hair to others, it will be permissible. Please comment.**

**A.** The conclusion of these Ulama is highly erroneous and baatil (blatantly false and invalid). It is haraam for women to cut their hair even to suit the whims and fancies of their husbands. The question of exposing their hair has no relevance here because it is haraam for a woman to expose her hair to ghair mahram males and to non-Muslim females regardless of whether her hair has been cut or not. Cutting hair is the practice of kuffaar women of this age. Since time immemorial, from the inception of man on earth, until almost this century, women, including kuffaar women, never cut their hair. In fact, in some societies evil and immoral women had their hair cut as a form of disgrace for them. A

practice which had never existed among the women of the Ummah and which has been acquired from the kuffaar is haraam. These Ulama who speak this drivel should understand that by their irresponsible utterances they are opening up a wide gateway for fitnah and immorality. What do they mean by cutting hair short? It can mean nothing other than adoption of the hair-styles of lewd kuffaar women. Since the aim is to satisfy the desire of the errant husband, it is obvious that the wife has to cut her hair short to conform to some 'beautiful' style of the kuffaar—to a style which will appear appealing to the spoilt and corrupted tastes of the man. This will be *tashabbuh bil kuffaar* (imitating the kuffaar) which is haraam. In addition, she will be imitating men, which is also haraam.

**Q. Some Ulama are of the opinion that in the present time of modernity and drift away from the Deen, there should not be too much emphasis on Purdah. They feel that it is therefore alright for male ustaadhs to teach even baaligh girls in madrasahs. Does this view have any acceptance in the Shariah?**

**A.** One has to necessarily belong to a fraternity called Ulama-e-Soo' (Evil Ulama) to entertain such a shaitaani opinion.. Knowledge is not required to understand the fallacy of this nafaasani and shaitaani logic. Right until the Day of Qiyaamah, it will remain haraam for male ustaadhs to teach baaligh girls in the way in which deviate molvis are today advocating and practising in some madrasahs where young prospective ustaadhs teach baaligh girls and even become emotionally entangled with them. May Allah Ta'ala save us from this type of corrupt intelligence.

**Q. What is the belief of the Ahlus Sunnah on the question of Allah's omnipresence and on the question of Him being confined to the space of the Arsh as it appears from some Qur'aanic verses?**

**A.** Allah Ta'ala is not a body of physical dimension. He is The Uncreated Eternal Being. Space does not and cannot contain Him. He is not confined to any particular place or space. His Presence is on the Arsh, on the earth, on the sun, moon and all places. No one knows the form of His Omnipresence nor can anyone ever imagine it. We are required to believe in the Omnipresence of Allah Ta'ala without comprehension of the nature of His Omnipresence. He says that He is on the Arsh. We have to believe so. He says that He is in the East and West. We have to believe this. He says that He is wherever you are. We believe so. The nature of His Presence is unknown and unfathomable to the human mind. We are required to accept and believe in all the allegorical (mutashaabihaat) aayaat of the Qur'aan. We are not required to understand them and to probe their meanings. This is the belief of the Ahlus Sunnah.

**Q. In the third raka't of Witr Salaat which was being performed with Jamaat during Ramadhaan, I went into ruku' when the Imaan recited Takbeer for Qunoot. Realising my error, I immediately came out of ruku' and recited Qunoot. I followed the Imaan into Sajdah and ended the Salaat with him. Is my Witr valid? Was I supposed to have made Sajdah Sahw?**

**A.** Your Witr is valid. Sajdah Sahw is not incumbent on you.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q.** A sick man was unable to fast during Ramadhaan. He paid the fidyah. However. After some months he recovered. What should he now do?

**A.** He has to make qadha of the fasts which he had missed. The fidyah which he paid will become an act of thawaab for him.

**Q.** A person assisted a Muslim in a predicament solely for the Sake of Allah Ta'ala. His intention was to gain Allah's Pleasure and thawaab. After having done the good deed, he is offered a gift. Should he accept the gift?

**A.** No, he should not accept it. The reward for his good deed done for Allah's Sake, is by Allah Ta'ala. He should not allow his intention to be despoiled by accepting the gift.

**Q.** I purchased an item a few weeks ago with the intention of selling it. It has now lost some weight and does not weigh the same as reflected on the wrapper. What should I do?

**A.** You should not deceive the buyer. The correct weight should be declared to the buyer. When selling it, the buyer should not have the impression that the weight on the wrapper is the correct weight.

## SHELVE AND ABANDON YOUR UNNECESSARY AND FUTILE PROJECTS

The Ummah is at a critical juncture of its history. In the Front fighting the Cause for Muslims are only the Talibaan of Afghanistan and the Mujahideen of Chechnya.

Muslims are under compulsory Islamic obligation to shelve and abandon all their extravagant programs and projects whether these are palatial Musjids, Madrasahs, Khanqahs or private homes and wedding ceremonies, etc. Funds which have been earmarked for such futile pursuits should be channeled to the Relief Operations of Afghanistan and Chechnya.

**Q.** I have noticed many people in the Haram Shareef standing with their legs wide apart during Salaat. Which Math-hab teaches this way of standing?

**A.** None of the four Math-habs of the Ahlus Sunnah Wal Jama'ah teach this way of standing. Those who have renounced the Taqleed of the Four Math-habs have adopted this erroneous posture. They have subjected the Hadith to their personal interpretation; hence they came up with this peculiar and wrong method of standing.

**Q.** Is it permissible to perform Eid Salaat in a prison?

**A.** Like Jumuah Salaat, Eid Salaat too is not valid in a prison. All the conditions necessary for Jumuah Salaat are also necessary for Eid Salaat.

**Q.** Is it permissible to abort a child to save the life of a mother?

**A.** The lives of both the mother and the child are sacred and in the same category. A life cannot be taken to save another life. The child who happens to be in the womb of his/her mother is a living human being. But kuffaar mentality does not regard a human being as such simply because the child has not yet made his/her appearance into the world. It is haraam and murder to kill (abort) the child. Even if the doctors say that the mother will die if the child is not killed, it remains haraam to commit this

murder. The mother will die at her appointed time by the command of Allah Ta'ala. Her life and death are not dependent on the child she is bearing.

**Q.** Is abortion permissible for a woman who was raped?

**A.** This is permissible only before her pregnancy has reached 120 days. After this period, the rooh (soul) enters the foetus. It will then be a living human being. Abortion will then not be permissible.

**Q.** How many persons will be a valid jamaat for Salaat?

**A.** For the daily five Salaat, two persons will constitute a jamaat. For Jumuah, according to the Hanafi Math-hab, four persons are necessary. The Imaam and 3 muqtadis. According to the Shaafi Math-hab, the essential number for Jumuah is 40 resident Muslims, i.e. there should be at least 40 residents besides any travellers.

**Q.** At our prison here in United States, we are served our suhoor meal during Ramadhaan before sunrise, but after Subh Saadiq. The prison has been advised by some deviates that the fast begins with sunrise. What is the position of the Saum of those who ate during this time, i.e. after Subh Saadiq?

**A.** Their fasting is not valid. They have to make qadha of the Saum as soon as they are able to. It is not permissible to eat once Subh Saadiq has commenced. Some people continue eating even while the Fajr Athaan is being proclaimed. Their fasting is not valid.

**Q.** A Nikah was performed in prison. Someone commented that the nikah is not valid because the marriage cannot be consummated in prison. Is this correct?

**A.** Consummation is not a condition for the validity of nikah. The Nikah is valid.

**Q.** A Christian husband and wife accepted Islam together. After some years the woman renounced Islam and went back to Christianity. What is the Shariah's ruling for this husband?

**A.** When they both embraced Islam simultaneously, their earlier marriage remained valid. However, the irtidaad (renouncing) of the woman terminated the nikah. She is no longer his wife. If she repents and embraces Islam again, nikah will have to be informed.

**Q.** The Imaam in Taraaweesh Salaat forgot about the Qa'dah in the second raka't of Taraaweesh. He went straight into qiyaam and completed four raka'ts. He also performed Sajdah Sahw. Is the Taraaweesh valid?

**A.** Since the Imaam omitted Qa'dah Akheerah (the Last Sitting) which is Fardh, the Taraaweesh is not valid. All four raka'ts were Nafil. Only 18 raka'ts were therefore performed. The Imaam was required to repeat the two raka'ts and recite the same portion of the Qur'aan Majeed.

**Q.** Are those who follow Louis Farrakhan (Nation of Islam) part of the Ahlus Sunnah?

**A.** They are not even part of Islam. Their worst and most repugnant belief is their doctrine of a man-god. They believe that Allah Ta'ala appeared in the form of a man called Fard, Nauthubillaah! They also believe that one Elijah Muhammad was the Rasool of Allah Ta'ala.

**Q.** Is it permissible for a musaafir to refrain

from Sunnatul Muakkadah Salaat for no valid reason?

**A.** The musaafir (traveller) should not abandon Sunnatul Muakkadah Salaat for no valid reason. He is required to perform all the Sunnatul Muakkadah Salaat if he has the time and the facilities.

**Q.** An error was committed in the first raka't. After Attahiyaat in Qa'dah Ulaa, the musalli thinking that it was his last raka't, made Sajdah Sahw. He realised his error, stood up and continued his Salaat. Did the Sajdah Sahw in the second raka't suffice for the error made in the first raka't?

**A.** The Sajdah Sahw made in Qa'dah Ulaa (the First Sitting) is not valid. It should be made in Qa'dah Akheerah.

**Q.** What are the meanings of Baheerah, Saaibah and Waseelah mentioned in the Qur'aan?

**A.** These were paganistic customs during the times of Jahiliyyah before Rasulullah (sallallahu alayhi wasallam). Animals were dedicated to idols. Such animals were regarded as holy animals and set free to wander around. An example is the system of the wandering holy cows in Hindu India.

**Q.** Is it permissible to give a non-Muslim a copy of the English translation of the Qur'aan Shareef, which also contains the Arabic text?

**A.** It is not permissible. Even a Muslim without wudhu may not touch the Qur'aan. A Muslim in the state of janaabat may not even recite the Qur'aan from memory. A non-Muslim is in the perpetual state of janaabat. It is, therefore, not permissible to give him a copy of the Qur'aan Majeed.

**Q.** Explain the Sunnah ceremony/custom when naming a child.

**A.** There is no ceremony or custom to be observed when naming a child. All customs and practices associated with naming a child are bid'ah. Simply call the child by a name on the seventh day. Some people have been misled and made to believe that an Imaam, Sheikh or Maulana has to be present when naming the child. This is baseless.

**Q.** Is it permissible for a Muslim builder to work in the construction of a casino?

**A.** It is not permissible to work as a builder or in any capacity in such an evil and immoral place/.

**Q.** A man insults and vilifies Imaam Abu Hanifah (rahmatullah alayh) in particular. He also speaks ill of the other Imaams. Should such a person be greeted?

**A.** A man who insults the Salff-e-Saaliheen is a faasiq of a vile kind. Such a person should not be greeted, nor should one respond to his Salaam. He should first repent for his evil sin.

**Q.** I mistakenly recited a Surah after Surah Faatihah in the third raka't of Maghrib Fardh Salaat. Was Sajdah Sahw necessary?

**A.** Sajdah Sahw is not to be made for having recited a Surah after Surah Faatihah in the third raka't of any Fardh Salaat.

**Q.** Are we allowed to sell haraam tinned meat to non-Muslims?

**A.** Whatever we are not allowed to consume, we are not allowed to sell even to non-Muslims. In fact, it is not permissible to give haraam food to even animals.



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q. Is it permissible for Muslims to clap hands and whistle?**

**A.** Clapping hands and whistling are acts of the pagan kuffaar. Such acts formed part of their worshipping of idols. It is not permissible for Muslims to clap their hands as the kuffaar do when applauding. Whistling too is not permissible.

**Q. When Tayammum is made with the intention of reciting Qur'aan Shareef, then Salaat cannot be performed with this Tayammum. Does the same rule apply to Wudhu?**

**A.** It applies to only Tayammum. Wudhu will be valid even without niyyat according to the Hanafi Math-hab. According to the Shaafi Math-hab niyyat is necessary for even wudhu.

**Q. A man marries a divorcee with two children – a boy aged 14 and a girl aged 11. The father of the children refuses to pay maintenance for them because they are not living with him. He wants them to live with him. Only then will he support them. Is it permissible for them to be living with their mother's new husband when the father wants his children? What would be the position of the girl when she becomes baaligh? Is the husband of this woman committing a sin by allowing these children to live with him?**

**A.** Yes, he is committing a sin for aiding his wife in a haraam act. The children have long past the age when it becomes the right of the father to take custody of them. When a boy reaches 7 and a girl 10, it is the father's right to take custody. The mother has no right of custody now that the children are of these ages and moreso that she has married another man. The father is entitled to refuse maintenance because they are living elsewhere with a stranger without his consent, although the step-father can speak with the girl and although there is no need for her to wear nikaab in his presence, he has to incumbently maintain his distance from her. He has to exercise caution. Numerous incidents of misdemeanours occur between men and their step-daughters.

**Q. Instead of two raka'ts Sunnatul Muakkadah of Isha, four raka'ts are performed by error. The musalli forgot to sit in the second raka't. He completed the four raka'ts without Tashahhud in the second raka't. In the fourth raka't he performed Sajdah Sahw. Is his Salaat valid?**

**A.** All four raka'ts became Nafil. He was supposed to have repeated two raka'ts Sunnatul Muakkadah. The sitting in the second raka't is Qa'dah Akheerah, hence a Fardh has been omitted, and this nullifies the Sunnatul Muakkadah.

**Q. What category is the Witr Salaat in the Shaafi Math-hab?**

**A.** Witr according to the Shaafi Math-hab is Sunnat and according to the Hanafi Math-hab it is Waajib. This is one of the reasons why the Hanafi's Witr behind a Shaafi Imaam is not valid when Witr is performed in Jamaat during Ramadhaan.

**Q. What is the position of the Jumuah Salaat if the Imaam who leads the Salaat has already delivered the Jumuah Khutbah in another Musjid? He delivers the Jumuah Khutbah in one Musjid, but does not lead the Salaat there. However, he joins the Jumuah Salaat there.**

**Later he comes to the other Musjid and delivers the khutbah.**

**A.** Both the Khutbah and the Salaat which he conducts in the second Musjid are invalid. After he has delivered the Khutbah in one Musjid and performed the Salaat there even as a muqtadi (follower), he becomes a Mutanaffil (one who performs Nafil) when he recites the khutbah and leads the Salaat in the second Musjid. Consequently, the Fardh of the people in the second Musjid is not valid.

**Q. In a Shaafi kitaab is written that the time for Maghrib Salaat lasts only as long as it would take to perform wudhu, dress, recite the Athaan, Iqaamah and perform 5 average raka'ts. How long is this in minutes?**

**A.** The valid time for Maghrib Salaat according to the Shaafi Math-hab is from sunset until the disappearance of Shufuq Ahmar (the red glow in the western horizon). The time duration you have mentioned is called Waqt-e-Fadheelat (the best and preferable time). This lasts about 20 minutes.

**Q. When does Isha start according to the Shaafi Math-hab?**

**A.** According to the Shaafi Math-hab, Isha commences after disappearance of Shufuq Ahmar (the red glow in the western horizon). For Hanafis the time begins after disappearance of Shufuq Abyadh (the white glitter)

**Q. An expensive exotic bird flew into my home. It is clear that the bird is tame and someone's pet. What should I do with the bird? May I keep it?**

**A.** You may not keep it. When there are signs that the bird is not a wild one, but belongs to someone, then it is your duty to advertise the bird in a bid to find its owner. If you fail to locate the owner, you have to sell it and contribute the money to charity. You too may purchase it for its fair market value and contribute the money to an Islamic charity.

## A FULLY CULTURED PERSON

Culture is mistakenly equated with secular education and the external façade of niceties when meeting and dealing with people. According to Islam, culture is something far superior and nobler than what materialists understand.

Hadhrat Fuzail Bin Iyaaz (rahmatullah alayh), explaining the meaning of culture said:

"A fully cultured person is one who possesses the following attributes:

- He is obedient to his parents,
- He is kind to his relatives.
- He honours his friends.
- He displays good character to his family and workers.
- He protects his Deen.
- He protects his wealth (i.e. does not waste it) and spends whenever the need arises.
- He spends most of the time at home.
- He abstains from idle talk and futile gatherings.

**Q. Should women join the Taraaweesh Salaat**

**in the Musjids in Makkah and Madinah?**

**A.** Women should perform Taraaweesh and all their Salaat in the places where they are staying. They should not perform Salaat in the Musajjid even if the Musjids are Musjidul Haraam and Musjid-e-Nabawi unless circumstances compel them to do so.

**Q. Is it necessary to have a Mihraab in a Musjid. It is said that the main purpose of the Mihraab is to facilitate loudness of the voice. But nowadays this is no longer necessary since microphones are used in almost all Musjids. It seems that the Mihraab has outlived its utility.**

**A.** A Musjid without a Mihraab is like a person minus a nose. The voice factor is merely one dimension. The Mihraab is among the essential Islamic features of the Musjid. The other essential Islamic characteristics and distinguishing features of the Musjid are the Mimbar and Minaret. These features distinguish the Musjid from the places of worship of non-Muslims. It is not permissible to delete these features from the Musjid for no valid reason. The shi-aar (salient features) of Islam have to be incumbently maintained. The argument in the question in favour of discarding the Mihraab is utterly baseless.

**Q. What should a musalli in the saff do when his wudhu breaks and there are saffs behind him?**

**A.** He should terminate his Salaat by making one salaam to the right. This salaam should be made in whatever position he may be.. He should then leave to renew his wudhu. He may cut through the saffs or pass in front of the musallis for this purpose.

**Q. A musalli in the front row leaves to renew his wudhu. His departure leaves a gap. What should be done?**

**A.** The musalli immediately behind in the next saff should step forward and occupy the vacant space.

**Q. The children of our community have developed the practice of going from door to door on Eid days collecting money. Should we give them money?**

**A.** This is indeed a bad practice. The disgraceful habit of begging is instilled into children. Rasulullah (sallallahu alayhi wasallam) said that begging is disgraceful. The shame of the children is destroyed by this practice. It increases hirs (greed) in them. They will grow up with this evil practice ingrained in them. When they have become adults, they will not hesitate to beg and ask others to satisfy their inordinate and greedy desires. They should not be given money.

**Q. Over the years I have violated a number of qasams (oaths). What is the kaffarah for a number of broken oaths? Must separate kaffarahs be paid for each oath?**

**A.** Yes, a separate kaffarah is necessary for every qasam which you had broken. The kaffarah for a qasam is to give ten masaakeen (poor Muslims) the Sadqah Fitr amount, i.e. for each miskeen a Sadqah Fitr amount should be given.

**Q. What should one do when Sajdah Sahw was not made for an error which makes the Sajdah Waajib?**

**A.** The Salaat should be repeated.



# TAKING HIS WEAPON TO PARADISE

Israeli forces are using lethal tactics to douse a fiery Palestinian revolt. How justified are they?

By MATT REES GAZA CITY

## 1. THE BOY AND THE STONE

**W**AEL IMAD WANTED A ONE-WAY TICKET to martyrdom. It was an early morning in late October, just as the latest Palestinian riots were gathering strength, when the lively 14-year-old entered his father's tiny used-furniture store in Jabalia, a ramshackle town in the north of the Gaza Strip. "I won't be able to come see you tomorrow, Daddy, so can you give me two days' allowance right now?" he asked. Mohammed Imad, unsuspecting, forked over the money. It was less than a dollar, the cost of a shared taxi to the Israeli outpost at Erez, where young Palestinians clashed daily with the guards. Wael left the store and met school friend Hussein Hamoudeh. "I need to go only one way," he told Hussein. "I'll come back in an ambulance."

The next day Wael raced to the front of the riot. It was mid-morning on Oct. 22. As he and his friends hurled stones at the Israeli positions, the soldiers shot rubber-coated metal pellets. They zinged past the boys. When they hit, the pellets are supposed to leave a

**"When Amr bil Ma'roof — Nahy anil Munkar (Commanding righteousness and prohibiting evil) is abandoned, Allah will appoint over you (Muslims) such oppressors who will neither show respect to your elders nor mercy to your little ones." (Hadith)**

painful welt. But at ranges of less than 23m, they can be lethal. Friends recall how Wael sweated in the sun as he raced up the sandy bank to the first of several barbed-wire fences around the Israeli defenses. Hussein called to him to come back. He was too close. The Israelis would target him. Wael pushed ahead. "Martyrdom was calling him," his elder brother Fawzi says.

A rubber bullet thwacked into Wael's shin. Thin and small for his age, he reached down and rubbed the stinging wound with one hand. In his other hand he held a stone. As Wael straightened to throw it, another rubber bullet smacked into his brow between the eyebrows. He fell back, unconscious. Medics rushed the boy to Gaza City's Shifa Hospital. Hussein hurried to Wael's mother Mozna. "Wael has been shot," he told her. Mozna, 40, dashed to Shifa with deep foreboding. Said she: "The moment I heard he had been hit in the head, I knew he was dead."

Israel's army and its political leaders know that Palestinian casualties, particularly among children like Wael, serve only to inflame the Aqsa intifadeh further. The Israeli army maintains that it has refined its tactics in the past few years in an attempt to reduce

the number killed at demonstrations.

TIME investigation reveals that Israel's loosely drawn rules of engagement permit soldiers regularly to shoot at children. Hostile protesters younger than age 18, whether armed with guns or Molotov cocktails, even stones, are fair game when Israeli soldiers find their actions threatening. In many cases, Israeli attacks can be indiscriminate, such as machine-gun fire into crowded neighborhoods. Children are frequently victims in these cases as well. Medical officials estimate that 40% of the Palestinian dead in Gaza in the latest violence were under 18. (Israeli officials say they have no way of counting Palestinian casualties.) The U.S. and the U.N. have both accused Israel of using excessive force. International investigators headed by former U.S. Senator George Mitchell arrive in Israel this week to probe the sources of the 11 weeks of violence that has claimed a total of almost 300 lives, Israeli as well as Palestinian. Last week's fighting—10 were killed on Friday alone—was the most brutal in the past month.

Part of the problem in investigating and monitoring these deaths is that Israeli rules of engagement are interpreted subjectively by whichever soldier happens to be senior man on the scene. In some cases, that can leave the decision in the hands of a conscript just out of high school.

## 2. CHILDREN AND BULLETS

Wael Imad's stricken mother arrived at the chaotic main gate of Shifa Hospital. The yard in front of the hospital was crowded with bloodied young men and people searching frantically for injured relatives. Mozna Imad gave her name to an orderly. As soon as she spoke, she was surrounded by doctors and nurses. They carried her off to a single-story white structure in the corner of the yard. This was Shifa's morgue.

Doctors at Shifa had tried for an hour to save Wael, but it was hopeless. X rays of the boy's skull taken from the front show a perfectly circular entrance above the bridge of the nose. From the side, an X ray exposes an identical round shape resting against the back of the skull. The rubber bullet passed through the boy's forehead and brain.

# PROCESSED CHICKENS

We have received numerous enquiries from Muslims regarding the halaal certification of chickens processed by non-Muslim firms. The Mujlisul Ulama does not accept the validity of any halaal certificates issued to the chicken plants irrespective of the organisation issuing the certificate being an Ulama body or otherwise.

The claim of proper and adequate supervision and control of the slaughtering and marketing processes made by the organisations issuing the certificates should not be accepted. Our experience with these organisations and their claims convinces us that all such claims are baseless.

The halaal certificate enterprise is a big business bringing large amounts of money into the coffers of the organisations. The monetary gain is an important consideration underlying the issuance of halaal certificates.

The monetary gain as well as the reputation and credibility of the organisations are important considerations which deter cancellation of halaal certificates and informing the Muslim public when discrepancies and malpractices are discovered in the plants processing the chickens.

Muslims should abstain from all chickens which are processed by non-Muslim establishments regardless of the halaal certificates and assurances offered by the bodies and so-called 'halaal' authorities whose concerns are largely pecuniary and mercenary, not Deeni. The development of Taqwa and the affairs of the Akhirah are furthest from the minds of mercenary organisations.

Allah Ta'ala says in the Qur'aan Majeed:

*"O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he commands you with evil and immorality and that you fabricate with regard to Allah that which you do not know."*

Allah Ta'ala has provided us with innumerable varieties of food for our health and sustenance. There is no need to consume chickens which are physically and spiritually contaminated and polluted.

# SHAITAAN — THE COMPANION

Allah Ta'ala says in the Qur'aan Shareef:

*"Whoever refrains from the thikr of Rahmaan, We appoint for him a shaitaan who becomes his constant companion."*

When man indulges in futility and becomes involved in sport, amusement and any activity which detracts from Allah's remembrance and the Akhirah, a special shaitaan is created for him. This shaitaan becomes his constant companion and influences him in whatever he does.

Thikrullah forces shaitaan to abandon the thaakir. When a man engages in thikr, shaitaan flees from him in leaps and bounds. But as soon as he becomes neglectful of thikr, shaitaan returns and takes a firm hold of his heart.

# NATURAL REMEDIES

## CLEANS LUNGS

Eating chilli peppers is good for the lungs and helps clear stuffy noses due to colds, says Irwin Ziment, professor of medicine UCLA. He also recommends hot peppers for emphysema, sinusitis, hay fever, asthma and chronic bronchitis. Hot foods thin secretions in the air passages.

## THE VALUE OF GINGER

**FIGHTS NAUSEA** Recent tests in Denmark showed that ginger reduced seasick sailors' vomiting by 70%. British research found ginger as effective as drugs at relieving nausea after surgery.

**REDUCES INFLAMMATION** In Japan, an anti-inflammatory drug is based on gingerol, the aromatic compound in ginger. A study at Denmark's Odense University found that three quarters of 56 patients with rheumatoid arthritis or muscular discomfort got relief from pain and swelling after taking ginger daily for at least three months.

**THINS BLOOD** Several studies suggest ginger makes blood platelets less likely to stick together, helping to prevent blood clots that lead to heart attacks and strokes. A Danish researcher, K.C. Srivastava, found the same effect in cumin, turmeric and especially cloves, which are stronger than aspirin in this aspect.

*(The Hadith too mentions the medicinal properties of cloves — The Majlis)*

**KILLS GERMS** Ginger and turmeric, destroy bacteria including salmonella, a common cause of food poisoning.



# THE DEADLY MARGARINE HOAX

Margarine or artificial 'butter' has for decades been prescribed for health and was hailed a safeguard against heart disease. But, today it has been proven that this very substance (a mixture of poisons) is in fact the cause of so many heart problems. The following are extracts from an article authored by Dr. Bhyat.

Margarine is made by adding hydrogen atoms to the fat molecules to make them more saturated, i.e. raising the melting point of the fat so it remains a solid at room temperature and not melt and run allover the table. This process is called "hydrogenation."

Hydrogenation became popular in the US because this type of oil doesn't spoil or become rancid as readily as regular oil. Hydrogenised oil therefore, has a longer shelf life. A cube of margarine can be left untouched for years and it will not attract moulds, insects or rodents. Margarine is a non-food! Food has to deteriorate after a certain time if it is left at room temperature. If nature's scavengers cannot be attracted by this artificial substance, how can humans be foolish enough to eat it? It must be mentioned that the fats in margarine are partially hydrogenated (i.e. not fully saturated). Manufacturers can therefore, claim it is "polyunsaturated" and market it to consumers as a healthy food. Since trans-fats don't occur in nature and are not considered to be natural, our bodies are not capable of dealing with them effectively. They become poisons to crucial cellular reactions. The body receives these unsaturated fats and attempts to process it as it would the \*cis- form fats and they wind up in cell membranes and other parts of the body where they should not be. A particular 'side-effect' of hydrogenation is that a residue of toxic metals, usually nickel and aluminium are left behind in the finished product. These metals are used as catalysts in the reaction, but they accumulate in our cells and nervous system where they poison enzyme systems and alter cellular functions, endangering health. The body finds it difficult to eliminate these toxic metals and our 'toxic load' increases steadily. In recent years, measurements of trans - fats in the membranes of human red blood cells have been as high as 20 per cent. The figure should actually, at all times, be zero. Such high levels of toxic wastes lead to sickness, weakened cells, poor organ function and an exhausted immune system. Over a period of time, this leads to lowered bodily resistance and increases the risk of chronic disease.

Trans-fats can also affect the body's normal mechanisms for eliminating cholesterol. Trans-fats block the normal conversion of cholesterol in the liver, thus contributing to elevated cholesterol levels in the blood. They also cause an increase of low- density lipoproteins (LDLs), considered to be one of the main instigators of arterial disease (hardening of the arteries). Meanwhile, trans- fats lower the amount of high-density lipoproteins (HDLs) which help protect the cardiovascular system from the adverse effects of the LDL'S. Trans- fats also increase the level of a substance in the blood called , apolipoprotein-A. These increased levels pose greater risk for heart disease. Indeed, continuous use of trans-fats is not healthy for humans and pose greater threat than that of the intake of

saturated animal fats. Another adverse effect of trans - fats in the diet is the enhancement of the body's pro-inflammatory hormones (prostaglandin E2) and the suppression of the anti-inflammatory types of hormones (prostaglandin E1 and E3). The unhealthy influence exerted by trans-fats on the prostaglandin balance may render you more vulnerable to inflammatory conditions that don't want to heal. Prostaglandins also regulate many metabolic functions. Tiny amounts can cause significant changes in allergic reaction, blood pressure, clotting, cholesterol levels, hormone activity, immune function and inflammatory response. Many of the problems posed by trans-fats have been known or suspected for over 15 to 20 years. These have largely been ignored in the US. In Europe, trans- fats are restricted in food products, and some countries allow no more than 0.1 per cent trans- fatty acid content. In contrast, margarines in the US may contain up to 30 to 50 per cent of trans- fatty acid! As a matter of fact, the food industry denies there is any problem with this. According to Russell Jaffe, M.D., a noted medical researcher, pig farmers will not feed trans-fats to their animals because the pigs will die if they eat them.

**FATS IN OUR DIETS** Margarine isn't the only grocery store item with a significant amount of trans- fats. Any 'food' that lists "hydrogenated" or "partially hydrogenated" on the label contains trans- fats and should be avoided. You may be surprised to discover how many products in your kitchen contain trans - fats. They include most baked goods, shortenings like margarine, refined vegetable oils and peanut butter. Products containing cottonseed oil can also cause problems. Cotton is not considered to be a food crop. Cotton is heavily sprayed with highly toxic pesticides, some of which wind up in the oil. Fatty acids, generated by cottonseed oil are known to have caused illness when fed to dogs and pigs. Cottonseed oil is commonly used to fry potato chips, and is also used in processed foods.

**SOME INTERESTING FACTS** A study published in the American Journal of Clinical Nutrition showed a dramatic difference in the rate of heart disease between populations of northern and southern India. The northern Indians being meat eaters had high cholesterol levels. Their main source of dietary fat was clarified butter (called ghee). The southerners were vegetarians and had much lower cholesterol levels. Logic would dictate the vegetarians to have the lower rate of heart disease, between the two. In fact, the opposite proved to be true. Statistics showed the vegetarians to have 15 times the rate of heart disease to that of their northern counterparts. What was the reason for this surprising difference? Besides the meat versus vegetable consumption difference, it was found that the southerners had replaced their traditional clarified butter (ghee-a real food) with margarine and refined, polyunsaturated vegetable oils. Twenty years later, the British medical journal the Lancet reported an increase in the rate of heart-attack deaths amongst the northern Indians. It was found that the northerners had also largely replaced the clarified butter (ghee) in their diets with margarine and refined vegetable oils. Heart disease was virtually unknown a hundred years ago. Today, two-thirds of US citizens develop

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## ONLY FOR HIS LOVE

Feeding the poor and caring for the destitute are acts of kindness which the Mu'min has to render for only the love and pleasure of Allah Ta'ala. Any other motive contaminates his ikhlaas (sincerity). Allah Ta'ala states:

*"They feed the poor, the orphan and the captive for His Love. Verily we feed you for the Sake of Allah."*

*We do not intend (to gain) any reward nor any gratitude (from you)."*  
(Surah Dahr, Aayats 7 and 8)

This gracious aayat states the motive of feeding the poor. The love and pleasure of Allah Ta'ala are the only motives. However, in this age riya (show) is a widespread disease. While the poor are fed, the motive is to display generosity thereby gaining praise. The intention is pure riya.

It is this riya which has spawned the despicable practice of taking photographs of food parcels being doled out by the relief organisation. The poor are photographed accepting the food hampers. These pictures are then advertised to the world. This is not the method of the Mu'mineen. Publicising charity in this demeaning and unlawful way is of the ways of the kuffaar relief organisations which advertise the slightest act of charity.

On the contrary, we have the clandestine way of the Khulafa-e-Raashideen. They would take care of the destitute and ensure adequate food supplies reach them without displaying and advertising.

Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhum) during their days of the Khilaafat would secretly and incognito deliver foodstuff to the homes of destitute. They would personally do so in darkness. Never did they display their charity.

Islam exhorts concealment of charity, not displaying it to the world like the modernist relief organisations. Such an important act of goodness should not be destroyed by means of an insincere motive.

## IRRESPONSIBLE IMAAMS

During Taraaweeh Salaat, many Imaams behave very irresponsibly and despicably by omitting the Dua in Qa'dah and sometimes even the Durood.

There has developed a highly erroneous notion that deletion of the Dua and even the Durood is acceptable. The aim is to finish off the Taraaweeh as quick as possible, hence the Durood and the Dua are viewed lightly. This attitude is haraam because it borders on kufr. When any Deeni act is considered to be insignificant or not important, this attitude is termed istikhfaaf which is kufr.

Although omission of the Durood and Dua does not necessitate Sajdah Sahw, this flagrant and wholesale deletion for no valid reason is sinful. It creates considerable defect in the Salaat.

## DESPICABLE

*"A man who in spite of his ignorance of the Road leading to Allah, refrains from enquiring about the Road is most despicable."*

(Hadhrat Maulana Masihullah Khan)



# A GRAVE SELF-DECEPTION OF THE SALAFIS

In refuting the views and verdicts of the Aimmah-e-Mujtahideen of the Khairul Quroon (the three noblest eras of Islam) and believing such diversion to be valid in the Shariah, the Salafis of this belated age contend that it is possible for the interpretation to be correct and have preference over the views of the Salf-e-Saaliheen even if it emanates from a man who appeared on the Islamic horizon six centuries or ten centuries or fourteen centuries after Rasulullah (sallallahu alayhi wasallam).

They therefore feel it perfectly acceptable to submit to the opinion of Ibn Taimiyyah or even Albaani of this 20<sup>th</sup> century even if their interpretations should differ from that of the Fuqaha of the Khairul Quroon. Their contention is that the era is irrelevant. The erudition and knowledge of the scholar are the determinants in this sphere, say the Salafis. In this theory they are overlooking the following vital facts:

- That Rasulullah (sallallahu alayhi wasallam) declared the three ages of the Sahaabah, Taabi-een and Tabe-Taabi-een) as Khairul Quroon. The nobility of these glorious epochs is not confined to piety. The nobility attributed to these three Ages bring within its purview all the Sciences of Islam. Fiqh, Hadith, Tafseer, etc. had all attained their height of perfection in this era.
- That the Qur'aan Majeed emphatically and explicitly declares the perfection of the Deen during the very age of Rasulullah (sallallahu alayhi wasallam). It is preposterous to accept that Islam remained in an imperfect state with many of its teachings being left in ambiguity for many centuries after Nabi-e-Kareem (sallallahu alayhi wasallam). This theory is akin to the Christian concept of the evolution of Christianity long after the departure of Nabi Isaa (alayhis salaam).

Furthermore, this position about the imperfection of Islam in the age of the Sahaabah and their Followers is the position taken by the Shiahs.

- The perfection of the Deen was not in need of the Hadith compilations of the later Muhadditheen who appeared on the scene about two centuries after the Sahaabah. The Shariah did not attain perfection only after compilation of Bukhaari Shareef and Muslim Shareef. These great Works of the Muhadditheen have absolutely no bearing on the perfection of the Shariah. The value and worth of the Hadith Books were for posterity, not for the Aimmah-e-Mujtahideen and Fuqaha of the era preceding these compilations.
- That while it is conceded that every Mujtahid of the Khairul Quroon era did not encompass in his knowledge every Hadith, it must be observed that collectively all the Mujtahideen encompassed EVERY Hadith. It is ludicrous to assume as the Salafis do, that certain Ahadith remained hidden from the Aimmah-e-Mujtahideen who were the Students of the Sahaabah, but were discovered later by Imaam Bukhaari and Imaam Muslim. This view stems from ignorance and shallow understanding which is the product of spiritual barrenness.

On the basis of this utterly baseless idea the Salafis have for example, clashed with all Four Math-habs on the issue of spreading the legs during Salaat. None of the Math-habs teach that one leg should be in the west and the other in the east —wide apart—as the Salafis of this age adopt.

This theory of the Salafis has no Shar'i basis. It is based on personal opinion and the interpretation of men suffering from oblique mental vision. It is Islamically and rationally inconceivable that any Hadith remained hidden for two centuries, only to be unearthed by Imaam Bukhaari (rahmatullah alayh).

If this idea had the slightest credence, the countless Fuqaha of the Mathaa-hib would have reviewed the Fataawa of their Imaam in the light of the new discovery, especially when they were fully aware of the categoric instruction of their Imaam to put aside his fatwa if it is found to be in conflict with the Hadith of Rasulullah (sallallahu alayhi wasallam).

## RAFA' YADAIN

Consider the practice of Rafa' Yadain (i.e. raising the hands at different junctures during the Salaat). The Salafis contend that Imaam Abu Hanifah (rahmatullah alayh) had refuted the validity of this practice because he was unaware of some authentic Ahadith on this subject. Later these Ahadith came to light. This claim is preposterous. After Imaam Abu Hanifah (rahmatullah alayh) there appeared innumerable and illustrious Hanafi Fuqaha and Mujtahideen. In spite of them having awareness of the Ahadith which the Salafis alleged that Imaam Abu Hanifah (rahmatullah alayh) was unaware, they nevertheless, upheld the Fatwa of their Imaam. In fact, every daleel (argument) which the Salafis or the followers of the other Math-habs produce in substantiation of Rafa' Yadain is countered with solid Shar'i arguments by the Fuqahah of Ahnaaf.

From this example the invalidity of the claim and theory of the Salafis should be manifest.

Nothing produced by Ibn Taimiyyah or Al-Baani by way of daleel was hidden from the Hanafi Fuqaha. There is absolutely nothing new in the armoury of their arguments against the views of the Hanafi Math-hab. Everything they produce is simply old hat

## THE AGE

In so far as the Shariah is concerned, the Age in which the Fuqaha appeared is of crucial importance in the determination of the correctness and authenticity of Shar'i material. If a view of Ibn Taimiyyah, Al-Baani or of any later scholar is in conflict with the interpretation of the Aimmah-e-Mujtahideen of the Khairul Quroon, such view will be dismissed as baatil and its proponent a deviate. This fact should be well understood.

## KARAAMAT

Karaamat (Miracle) is the engrossment of the heart with only Allah Ta'ala and nothing else."

(Baayazid Bustaami)

Whoever has achieved this wonderful feat has demonstrated the greatest miracle.

# ICE CREAM

Ice cream manufacturers are extremely cagey regarding the ingredients they use in their products. Some manufacturers (i.e. in the Muslim community) stoop to even abusive and vulgar language when enquiries are made, in a bid to conceal the ingredients.

We can safely claim that all ice cream regardless of who the manufacturer may be, Muslim or non-Muslim, is at least in the *Mushtabah* (Doubtful) category. Rasulullah (sallallahu alayhi wasallam) urged Muslims to abstain from Mushtabah things. The ultimate consequence of indulgence in Mushtabah is indulgence in Haraam.

All the stabilizers and emulsifiers used in ice cream are suspect. The unwillingness of ice cream producers to provide clear-cut information adds to the doubt and strengthens the suspicion. **MUSLIMS SHOULD, THEREFORE, ABSTAIN FROM ALL ICE CREAM REGARDLESS OF WHOSE HALAAL CERTIFICATE IS DISPLAYED.** The distributors of halaal certificates themselves are suspect. Their motives are not in the best interests of the Imaan of Muslims.

## PROCESS OF SALAAT

Rasulullah (sallallahu alayhi wasallam) said:

"When you have made wudhu and are proceeding to the Musjid, then you are in Salaat, hence do not interlace your fingers."

In other words, the thawaab of Salaat commences from the moment preparations for Salaat are made. As far as possible the mind and the body should be applied to Thikr and detached from the world while proceeding to the Musjid. Just as interlacing the fingers during Salaat is not permissible, so too should all acts negatory of Salaat be avoided while proceeding to the Musjid. Unnecessary engagement in worldly acts and futility cancels the thawaab which had commenced from the moment of wudhu.

## YAWNING

According to the Hadith, yawning is an act prompted by the shaitaan. As far as possible yawning should be restrained. It appears in the Hadith that even shaitaan laughs and mocks the person who yawns emitting sounds. It is of greater importance to restrain yawning during Salaat. If one is unable to restrain yawning, cover the mouth with the hand. If this is done during Salaat, cover the mouth with the back of the right hand.

## GUARD YOUR TONGUE

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Sometimes there slip from a man's tongue such words which qualify him for entry into the depths of Jahannum." (Bukhaari, Muslim)

## SIGNS OF FORTUNE

Rasulullah (sallallahu alayhi wasallam) said that four things indicate the good fortune of a man.

- (1) He has a virtuous wife.
- (2) His children are obedient.
- (3) His associates are pious.
- (3) He acquires his rizq honourably.



# THIKR—IBAADAT THE PURPOSE OF LIFE

Addressing specifically Rasulullah (sallallahu alayhi wasallam), Allah Ta'ala commands:

*"After you (O Muhammad!) have completed (your Tableegh duties), then strive diligently (in ibaadat)."*  
(Surah Inshiraah)

In this aayat Allah Ta'ala orders Rasulullah (sallallahu alayhi wasallam) to devote to ibaadat the time which he has after having attended to the duties of Risaalat. After having attended to the day's Tableegh, he should become engaged in ibaadat. The main ibaadat activity of Rasulullah (sallallahu alayhi wasallam) was Nafl Salaat during the night time.

## HIS OBLIGATION

Rasulullah's prime obligation was to discharge the duties and functions of Risaalat (Prophet-Hood). He was sent to earth as the Last Nabi for all mankind until the Day of Qiyaamah. In spite of this fundamental obligation and his preoccupation with Tableegh and teaching the Deen, Rasulullah (sallallahu alayhi wasallam) is reminded and commanded by Allah Ta'ala to devote his 'spare' time, mainly the nights to pure acts of ibaadat. Ibaadat is the only purpose for which Allah Ta'ala has created human beings. Thus, Rasulullah (sallallahu alayhi wasallam) also had to engage himself diligently and arduously in ibaadat.

## SERVANTS OF THE DEEN

The servants of the Deen—Muballigheen, Mashaa-ikh, Tullaab (Students of the Deen), Mujaahideen—should take note of the aforementioned Qur'aanic command to Rasulullah (sallallahu alayhi wasallam) and not deceive themselves by imagining that their involvement in the activities of the Deen absolves them of Nafl ibaadat. Ibaadat is of vital importance. The ibaadat of Tableegh, Jihad, Ta'leem (Teaching), Ta'allum (Learning) and Masheekhat (Being a Shaikh and tending to Mureeds), does not in any way absolve one from involvement in pure acts of ibaadat such as Nafl Salaat, Tilaawat, etc. In fact, there is a greater need for the servants of Deen to devote much time to ibaadat.

## MISUNDERSTANDING

Nowadays the servants of the Deen labour under a grave misapprehension. They feel that since they are involved in Tableegh, Ta'leem and Jihad, they are free to wile away their 'free' time in futility and idle past-time activities. This disease exists in particular among the Tullaab (Deeni Students) and the Mujahideen.

The students have read somewhere that spending an hour in *Ilmi* activity is better than spending the entire night in ibaadat. They have understood this and similar Ahadith to mean that they need not become involved in Nafl acts of ibaadat since their involvement in the pursuit of Ilm is a more than adequate substitute. This notion is grievous error.

While the Hadith mentions the superiority of Ilm, it does not absolve the Student from ibaadat. In no way whatsoever does the Hadith exhort the student to refrain from Nafl acts of ibaadat. If this was the intent of the Hadith, the Qur'aan would not have commanded Rasulullah (sallallahu alayhi wasallam) to devote his time to ibaadat, i.e. after having attended to the duties of

Risaalat (prophethood).

In the same way, the student of Deeni knowledge, should devote some time to ibaadat. Ibaadat here does not refer to the *athkaar* and *ashghaal* which the Mashaa-ikh prescribe for mureeds. However, it is observed that while the students refrain from Nafl and Masnoon acts of ibaadat, they find ample time to devote to futile and un-Islamic activities. They indulge in haraam kuffaar sport. They can congregate and waste time in idle discussions, discussing world politics, imagining themselves to be great politicians guiding the political destinies of countries. They treat their 'holidays' in the same way as secular students whereas there is no such thing as holidays for the true and earnest Taalib-e-Ilm. A student who closes his kitaabs and packs them away for the duration of the 'holiday' periods will not make the grade. He will not qualify as an Aalim in Qur'aanic terminology no matter what type of Madrasah certificate he holds and no matter how long and weighty the turban tied on his head may be.

## KHASHYAT

*Khashyat* (Fear of Allah) is an essential requirement for true Ilm. This quality is acquired only by means of ibaadat and taa-at (obedience). Futility, idle talk, mixing with 'friends' discussing politics, debating, arguing, sport, etc, etc, are all negatory of Ilm. The student should abandon all these extraneous activities which are poisons for Ilm-e-Deen, and devote some time daily for ibaadat.

## MUJAHIDEEN

The Mujahideen too in their camps are duping themselves. They feel that their participation in Jihad is a license for indulgence in nonsensical pursuits. They consequently devote almost all their free time (i.e. when they are not on the front or when they are not training) to similar activities as the students of Deeni knowledge. Yet, they should know that the greatest Mujahideen were the Sahaabah. How did these illustrious Mujahideen spend their free time?

Right in the battlefield, during the night time when the adversaries had disengaged, the Sahaabah would spend the time in Tilaawat and Salaat. They would cry in their supplications to Allah Ta'ala. Never did they sit around campfires talking nonsense like the Tullaab and the Mujahideen of these times.

## SHAITAAN'S TRAPS

The nafs detracts people from the right path in a variety of ways and shaitaan lays many snares and approaches people through the very Deeni channels in which they are operating. He presents Deeni arguments and provides a Deeni basis for luring the Students, the Muballigheen, the Mujahideen and the Mashaa-ikh away from Seeraatul Mustaqeem. Such stunts employed by shaitaan are termed *Talbeesul Iblees* or the Deception (and confusion) created by shaitaan to ensnare the Workers of the Deen. Therefore, be alert and beware.

## ABHORS THREE THINGS

*"Verily, Allah Ta'ala abhors three things: Futile actions during Salaat; abusing while fasting and laughing in the qabrastaan (cemetery)."*  
(Hadith)

## ULTERIOR MOTIVES

An act or a service is acceptable to Allah Ta'ala only if the intention is sincere. Many people are unable to understand their own motivation. Shaitaan has thoroughly confused them. Insincerity or contaminated intentions are presented as ikhlaas (sincerity). In this manner shaitaan succeeds in preventing many people from true Deeni service or from aiding such Deeni projects which require aid more desperately and urgently than the Deeni projects in which they are involved.

## CONSTRUCTIONAL WORK

People generally have a flair for buildings. They take pleasure in putting up huge Musjid and Madrasah constructions even when these are not required. They derive greater pleasure in contributing to bricks and sand (buildings) than to such Deeni Causes, the results of which they cannot see in tangible form. As a result of this attitude, most people will donate or prefer to contribute to a large unnecessary Musjid/Madrasah project than to the urgent need of providing relief and ta'leem to the fallen, expelled and displaced millions of Muslims languishing in squalor, poverty and gross *jahaalat* (ignorance) in many parts of the world.

## HUGE AMOUNTS

While huge amounts are truly wasted and literally thrown into sand and mortar, comparatively speaking, small amounts are contributed for real, desperate and urgent Deeni programmes for which the thawaab is immense.

Millions are spent to put up Musjid and Madrasah buildings which are more monuments than Musjids or Madrasahs while a pittance is doled out for aiding the suffering Ummah all over the world. Something must be seriously wrong with a community or a man who is prepared to spend millions (rands or dollars) for putting up a large Musjid which will remain vacant and desolate most of the time, but this same community or man is not prepared to give

## WOMEN VISITING THE CEMETRY

It is recorded in Kifaayatush Sha'bi:

Qaadhi was asked about the permissibility of women emerging (from their homes) to visit the cemetery. He said: "The question of permissibility and the corruption of (practices) of this kind should not be asked. Rather, the question of the degree of *la'nat* (curse) settling on the woman should be asked."

Know that whenever she intends to emerge (from her home), she enters into the *la'nat* of Allah and His Malaaikeh. When she (actually) emerges, shaitaan stalks her (and covers) her from every side. When she reaches the quboor (graves), the souls of the dead curse her. When she returns, she does so under the *la'nat* of Allah."

(Fataawa Taatarkhaaniyyah)

## AL-HAQ

Our Bulletin, AL-HAQ which currently reports on the Jihad in Chechnya, is distributed free mainly at Musjids. Many people are, however, not receiving this bulletin. Anyone who wishes to receive AL-HAQ, should send R26 for postage for ten issues, or 10 X R2, 60 stamps may be sent. The cost of posting one issue is R2, 60.



# UNDER THE LA'NAT AND GHADHAB OF ALLAH

During the holiday season the notorious haunts of people are the beaches, holiday resorts and the casinos. While these are supposed to be the immoral locations of enjoyment and pleasure of the kuffaar, they have become so for even Muslims. Abandoning the safety and sanctity of their homes, Muslims too in these days are heading in droves to the places of *La'nat* and *Ghadhab*. The evil, immorality and curse of these haunts of holiday should be conspicuous for People of Imaan. This conspicuity leaves no room for argument or doubt. Yet, Muslims aligning themselves with the kuffaar, head for their doom – at least spiritual doom – to the abodes of vice during the so-called festive season of the kuffaar.

## THE FIRE OF JAHANNUM

Allah Ta'ala warns in the Qur'aan Majeed:

*"Do not even incline towards the oppressors (the kuffaar) for then the Fire (of Jahannum) will overtake you."*  
(Surah Hood)

The illustrious Mufasssir, Qaadhi Baidhaawi (rahmatullah alayh), commenting on this ayat says that the slightest degree of inclination to the transgressors by associating with them is vehemently prohibited in this Qur'aanic verse.

But, Muslims do not really require any proof for understanding the prohibition of visiting and 'enjoying' the places of immorality and Divine Curse during the season of immorality which the kuffaar refer to as their 'festive' season. Imitating the kuffaar in unnecessary things and acts which are not sinful, is also haraam. To what degree will it then be prohibited to emulate them in their evil and immorality?

## PLACES OF VICE

These places of vice are haunts on which the *La'nat* (Curse) and *Ghadhab* (Wrath) of Allah Ta'ala perpetually descend. There is nothing innocent and enjoying in these vile abodes of shaitaanityat. Liquor, gambling, music, lewdness, nudity, fornication, prostitution and many other evils are all among the vital ingredients of the kuffaar idea of enjoyment, entertainment and merrymaking. All these acts of immorality and vice are perpetrated in full blast over the holiday and festive season at these haraam places. By what stretch of imagination can Muslims even justify their participation in such 'enjoyment' and 'entertainment'? With Shaitaan and his myriad of workers and agents in constant attendance and supervision of these dens of vice and immorality, how can those of Imaan abandon their homes of safety and holiness to visit such haraam abodes of *La'nat* and *Ghadhab*? Every thought of Maut and

Accountability to Allah Ta'ala is forgotten. The punishment which may commence right here in this world for flagrant transgression cannot be imagined by those whose spiritual eyes have been blinded by the touch of shaitaan.

## WE ARE TO FLEE

Once Rasulullah (sallallahu alayhi wasallam) and a group of Sahaabah camped at a desolate place in the wilderness. Some Sahaabah had already cooked food with the water which was available there and others had made wudhu. When Rasulullah (sallallahu alayhi wasallam) was apprized that this particular place was the location where Allah's *Athaab* (Punishment) had wiped out an entire 'nation', he ordered the Sahaabah to immediately move on. No respite was given. In haste, as if a fire was raging, Rasulullah (sallallahu alayhi wasallam) and the Sahaabah (radhiyallahu anhum) scrambled out of the place. It was a place which was destroyed thousands of years ago by the *La'nat* and *Ghadhab* of Allah Ta'ala. At the time when the Sahaabah camped there, no evil was being committed. It was a desolate place in the wilderness. But, in spite of the lapse of thousands of years, it remained a place of Divine Curse and Anger, unfit for the habitation of Muslims.

The danger and evil of a place of *La'nat* and *Ghadhab* permeates everything in its vicinity. Hence, Rasulullah (sallallahu alayhi wasallam) ordered that the food which was prepared with the water of the place of *La'nat* should not be eaten. He further ordered that those who had made wudhu with the water of the Place of Wrath, should repeat their wudhu. What now will Muslims understand when they so happily visit the haunts of vice and immorality, and derive fun and pleasure from the kuffaar festivity of *fisq* and *fujoor*?

According to the Hadith, even lawful places such as public baths, are haunts for the shayaateen. Now what is your fatwa regarding the places of zina, gambling, liquor, music, immorality, nakedness, etc.—the beaches, the holiday resorts and the casinos?

## HARAAM

During the festive season of immorality and evil, danger is present all over. Even the roads are marred with the drunken agents of shaitaan. Never is it permissible for Muslims to emerge from the safety of their homes during the time of immorality – the kuffaar festive season – to visit Haunts of *La'nat*. When the *La'nat* and *Ghadhab* of Allah Ta'ala descend every second on these evil places of vice, it does not behove people of Imaan to be there.

# AN EVIL ATTITUDE OF MARRIED GIRLS

Many young girls getting married are imagining that marriage is freedom from the restrictions imposed on them by pious parents. This is a disturbing trend which has developed among girls either due to lack of proper parental upbringing or to exposure to western ideas.

observing the rights of their parents in order to fulfil all the inordinate nafsani demands of their errant wives.

If the husband is of strong moral fibre and conscious of the Deen, he will refuse to bend and submit to the evil desires and dictates of his wife. This leads to disputes and bitterness in the very inception stage of the marriage. By her irresponsible, un-Islamic and shaitaani attitude the wife alienates the love and respect of her husband. Her insistence that her trivial desires be fulfilled, leads to serious marital problems.

Muslim girls should understand that they are not part of the kuffaar feminist movements. They should not read kuffaar magazines thereby becoming influenced by all the muck and haraam advocated in the women's magazines. Their imagined freedom is pure shaitaanityat. A husband who permits his wife un-Islamic freedom is a *dayyuth* (cuckold) in terms of the Hadith of Rasulullah (sallallahu alayhi wasallam). He should not succumb to her nafsani desires and make himself also liable for the Wrath of Allah Ta'ala.

The young wives should understand that "*Nikah is half of Imaan*"; By marrying, they are in fact entering into the field of greater Taqwa and Nearness to Allah Ta'ala provided that they do not give vent to their nafsani desires which are in conflict with the Shariah.

The girls feel that once they are married they will be free to wander around, going from place to place with a freedom which they did not enjoy while under the jurisdiction of their parents. If they happen to have married weaklings or boys who are careless about the Deen, they (the young wives) to a large extent achieve their nefarious aims of corruption. Such weakling husbands are browbeaten into submission by constant nagging and display of sour conduct with which the inexperienced and weak husbands cannot cope. Such cuckold husbands even fail in

When the young wives of Deeni conscious husbands realise that they cannot gain the 'freedom' which they had imagined, they become frustrated and sometimes feel that they have become trapped in marriage. It is surprising that girls from even pious homes and products of Madrasahs entertaining these evil notions and evil expectations from marriage. Marriage is not irresponsibility and freedom from the Fetters of the Shariah. It brings greater responsibility and more devotion to the home. It is essential that Muslim girls divest themselves of the kuffaar conceptions of marriage.

## IMMORALITY

*"An abusive tongue is immorality. Immorality is in Jahannum. Shame is Imaan and Imaan is in Jannat."*  
(Ahmad, Tirmizi)

From page 7

## MARGARINE-HOAX

heart disease. Something has clearly gone wrong with the way we are living. Could the introduction of over-refined, over-processed, devitalised oils be a contributing factor?

## DESTRUCTIVE FUTILITY

Jesting, mocking and clowning are destructive acts of futility which invite the Wrath of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said:

*"Allah's Anger settles on a man who makes people laugh with his clowning. As long as Allah Ta'ala does not cast him into Jahannum, He will not become pleased."*

The gravity of jesting to make people laugh is

highlighted in this Hadith. Acts which are considered to be amusement and permissible, in fact borders on *kabaa-ir* (major sins) for which Taubah is essential.

## THE WORST OF MEN

Hadhrat Aishah (radhiyallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

*"Among the worst persons on the Day of Qiyaamah will be the man from whom people flee because they fear his abusive tongue."*

(Bukhaari, Muslim)



(Zil-Hajj 1421)

ZAKAAT NISAAB R800

MEHR-E-FAATIMI R2290

# CORRUPTION OF THE UMMAH

Corruption has set into the Ummah on all levels of its society. Both laymen and Ulama are caught up in the cesspool of corruption and irreligiosity. The masses are madly indulging in their nafsani pursuits while many Ulama give them further impetus by either condoning their evil with their exercises of gross misinterpretation of the Shariah or by condescending silence.

## RECEPTIONS

Among such vile acts of corruption are evil and un-Islamic wedding receptions which are widely practiced by Muslims. Un-Islamic and haraam activities are organised for the wedding ceremony. The Ulama aid and abet in these crimes by allowing the miscreants to use Madrasah halls for such exhibitions of jaahiliyyah. Some will even attend the haraam functions, deceiving themselves with a mock screen or Purdah set up to dupe themselves and others.

The Ulama should in fact refuse to perform even the nikah of people who have organised un-Islamic wedding receptions and ceremonies. When an Aalim accepts such corruption by his attitude and silence or by his active or even passive participation, he becomes a partner in the crime and corruption. He aids in digging up the foundations of the Deen.

In a variety of spheres, the Ulama have become the forerunners and the architects of corruption and vice. This bodes evil for the community. It is a sign of the hastening of the national calamity which wipes out whole communities. May Allah Ta'ala save us from His Athaab. even a small percentage of this huge amount to assist the stricken Ummah in projects of vital and urgent need.

## FAME AND NAME

In constructing a building there is name and fame. The contributor derives pleasure from the building he has financed. But, there is no worldly fame and name for him if he contributed the large amount of money for a Deeni project in some remote part of the world.

Millions of Muslim children are deprived of the very elementary Deeni ta'leem so necessary for the preservation of their Imaan. In spite of having such awareness, we find people willing to spend millions in erecting unnecessary Musjid and Madrasah structures. The present Musjid in their locality is more than sufficient to serve their ibaadat needs. But, they are bent on constructing a new Musjid or a Madrasah costing millions. A hired house or a few rooms will serve the needs of teaching students of the Deen. But millions are spent in elaborate structures. This evil disease has afflicted even the sheikhs (spiritual guides) of this age. Even sheikhs travel around the country soliciting funds for building khanqahs.

A *Khanqah* is a place of the Akhirah. It is not a place of worldliness. But the so-called khanqahs of today are becoming palatial mansions of luxury, comfort and show.

All this squandering in the name of the Deen is being perpetrated while the masses of the Ummah are in urgent and dire need for straw huts, for copies of the Qur'aan, for essential amenities of life, for food and medicine, etc. Hundreds of Madrasahs (simple huts) could be

established with the huge sums of money wasted on erecting a single Musjid in our country – a Musjid which will remain desolate most of the time.

In the affluent countries a million rand or more for a building is required to house and teach 50 or a 100 students while in the poor lands of the suffering and destitute, R5000 will suffice to run a Madrasah of a 100 students for a full year.

## LACK OF FEELING

The selfish attitude of affluent Muslims all over the world is due to their lack of feeling for their Brethren. While they will vociferously proclaim the unity of the Ummah, their hearts are cold towards the suffering masses of the Ummah.

Rasulullah (sallallahu alayhi wasallam) said:

*"Muslims are like one body. When the eye pains, the whole body feels the pain. When the head pains, the whole body feels the pain."*

Muslims should look deep into their hearts and try to examine their motives. If they reflect and do some sincere soul-searching, they will not fail to detect their ulterior motives underlying their Deeni contributions towards elaborate and uncalled for structures of waste and show.

## GHUSL-e-JANAABAT

It is improper for a Muslim to unnecessarily remain in the state of janaabat for long periods. No one wishes for his maut to arrive while he is in the condition of janaabat. Unnecessary delay in making ghusl, while not sinful, is spiritually harmful. Rasulullah (sallallahu alayhi wasallam) said:

*"The Angels of Mercy remain very far from those who delay ghusl-e-janaabat. At least they should take wudhu."*

From page 1

## AFGHANISTAN — TALIBAN

to step forward and relieve the Taliban of its burden and responsibility of caring for its millions of destitute and its shattered economy. It is rime that concerned and influential Muslims of all walks of life should form an organization on a universal basis and harness the resources of the Muslims of the world (i.e. of private Muslims) to assist the Taliban.

If the Taliban could be relieved of some of their social responsibilities, it will allow them to administer the War Machine of Jihad more effectively. There are no Muslim governments willing to aid the Taliban. It therefore devolves on ordinary Muslims of the world to relieve the Taliban so that they may apply their full attention and all their energies in the Battlefields of Jihad against the unholy alliance of kuffaar.

## RELIEVING THEM

Affluent and influential Muslims from all countries should travel to Afghanistan to assess the situation with a view of taking charge of orphanages, hospitals and for the care of the destitute. In this way much could be done to relieve the Taliban of some of their responsibilities to enable them to devote more time and energy to the Cause of Jihad.

## DECEPTION AND LIES

Rasulullah (sallallahu alayhi wasallam) said:

*"All sins are possible for a Mu'min but lies and deception. These are unexpected of him."*

Deception and lies are integral attributes of kufr, hence a Mu'min is not expected to deceive and lie. If he does, it is most surprising. It indicates proximity with kufr.

## FUTILE TALK

Rasulullah (sallallahu alayhi wasallam) said:

*"The one who will have the most sins will be the one who indulged abundantly in futile conversation."* (Abush Shaikh)

From page 1

## SANHA — THE SO-CALLED HALAAL AUTHORITY

*that as we were, that it was halaal. Subsequently Tinkies was distributed amongst the children.*

*Now we would like to draw your attention to the fact that while SANHA prides itself as being the 'watchdog' of the Muslim community, it is failing miserably in this task (of investigating the food items). When you award something the halaal status, you are bound by the Shariah to witness the manufacturing process, especially if the manufacturer is a non-Muslim. When you are asked regarding any product and you are not aware of the ingredients, then you must confess: "We do not know." Never proclaim the product permissible without proper knowledge. You will be fully answerable to Allah Ta'ala for the incorrect rulings given without having made proper investigation. Please be careful in future.*

*(1) Regarding our query to you about Nestlé Dairy Maid ice creams, we were referred to you by Nestlé themselves. Your contention that the ingredient disclosure is a breach of confidentiality is nonsense. We do not accept this. Our intention is not to manufacture ice cream nor do we wish to know their recipes. Many a time the manufacturers purchase emulsifiers, colourants, etc. without being aware of the contents and the ingredients. The issue of Tinkies is a glaring example for you. Mallowship is an ingredient used in the manufacture of Tinkies, but SANHA was unaware of this and that it was haraam. We fail to understand how you had issued the ruling of hillat (i.e. its being halaal)."*

*SANHA later conceded that Tinkies contain Mallowship which has gelatine content.*

## SECRETIVE

SANHA should understand that it was not created by the conglomeration of organizations of diverse and conflicting persuasions to become an advertising agent for kuffaar enterprises. When a Muslim organization queries the ingredients of a product which has been 'certified' halaal, SANHA is duty bound to state the facts and not conceal under the subterfuge of secrecy. The Deeni interests of the Muslim community are or should be of paramount importance to a Muslim organisation which believes itself to be an 'authority' in the sphere of certifying foodstuff. SANHA has no right to conceal information from Muslim organisations on the basis of the flimsy and stupid pretext of the 'confidentiality' of the ingredients. Confound this confidentiality. If the manufacturer cannot or refuses to explain the ingredients so as to leave no doubt in the Muslim mind, what urgency does SANHA discern for certifying the dubious products as halaal? Why does SANHA go out of its way to accommodate kuffaar enterprises by entering into a pact of secrecy with them?



# QUESTIONS and ANSWERS

MUJLISUL ULAMA  
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**Q. I was asked the following question:**

**"If a follower of the Hanafi Math-hab is invited for meals by his Shaafi friend and the latter serves lobsters, will Allah Ta'ala punish the Hanafi for eating something which such a great person as Imaam Shaafi said is permissible? Since Imaam Shaafi is a follower of the Sunnah, will the Hanafi be punished for consuming something, the permissibility of which is in the Sunnah?"**

**A.** Ignorant people ask such ludicrous questions. Punishment is the prerogative of only Allah Ta'ala. No one knows who will be punished in the Hereafter. There will be myriads of sinners who will enter Jannat without punishment. There will also be many whom we believed to be pious who will be punished. The question: 'Will Allah punish....' Is therefore nonsensical.

The Math-habs have their respective Qur'aanic and Hadith proofs. The Muqallideen (the followers) have no choice other than to follow the teachings of their respective Math-habs. What will a Shaafi do or what is he supposed to do if he is invited for meals by a Maaliki friend who serves snake-meat, reptile-meat, rodent-meat, eagle-meat, and sea-pig meat? These are permissible according to the Maaliki Math-hab which is one of the Math-habs of the Ahlus Sunnah Wal Jama'ah. When a person is invited for meals, he is not obliged to eat everything that is served. And if the host serves only such food which is haraam according to the belief of the friend whom he has invited, then friendship with such an ignoramus should be terminated. If he lacks understanding of even the rudimentary demands of friendship, then he should not be retained as a friend. Friendship demands that the friend should not be inconvenienced, embarrassed or put to any difficulty. When the Shaafi is aware that his Hanafi friend does not eat lobster, he should not serve such food. Eagle, sea-pig and snakes are haraam according to both the Hanafi and Shaafi Math-hab. We are sure the Shaafi who happens to be invited for meals by his Maaliki friend, will not eat these haraam items inspite of it being halaal for Maalikis. So whatever answer the objector has for this situation, he should apply it as well to the Hanafi who is invited by the Shaafi who serves lobster. Among the aadaab (etiquettes) of hospitality towards guests is to ensure that they will not be inconvenienced or put to any kind of distress.

**Q. A person who has joined the jamaat Salaat from the beginning breaks his wudhu during the first raka't. After he renews his wudhu what should he do?**

**A.** Such a muqtadi is termed a Laahiq. As long as he did not do any act which nullifies Salaat, he will be regarded as still in Salaat. He should return to the saff and perform the raka'ts which he had missed. He should not recite any qiraat. If after having completed the raka'ts which he had missed, he is able to link up with the Imaam, then he should do so. However, if by the time he has completed the raka'ts which he had missed the Salaat is over, he should continue and complete the Salaat himself.

**Q. Although Hajj is not compulsory on a man, he nevertheless, acquires a loan and proceeds for Hajj. Will he again have to perform Hajj assuming he becomes wealthy?**

**A.** The first Hajj which he had performed will serve as his Fardh Hajj. There is no incumbency on him to perform Hajj again. The Fardh obligation was discharged with the Hajj which he has already made.

**Q. Is it permissible to accept the word of a faasiq and kaafir in worldly matters?**

**A.** In worldly matters their word may be accepted if it is known that they are not in the habit of speaking lies.

**Q. If a cat licks one's hand, should it be viewed in the same way as the licking of a dog?**

**A.** The saliva of a cat is Makrooh. Although it is impure, its impurity is of a lesser degree than that of a dog. The affected part should be washed.

**Q. If an item is given to a person or sold to him, is it permissible for the original owner to buy it back?**

**A.** Yes, it is permissible.

**Q. Where exactly should the elbows point when raising the hands for Takbir Tahrimah?**

**A.** The elbows should point towards the ground. The palms of the hands should face the Qiblah and the thumbs should be in line with the ears.

**Q. Can a man who has not yet performed Hajj go on Hajj-e-Badl for someone else?**

**A.** It is permissible to send this person for Hajj-e-Badl.

**Q. I did not sit in the last raka't of Witr. After Sajdah of the third raka't I went straight into the fourth raka't. At the end, I performed Sajdah Sahw?**

**A.** Your Witr is not valid. The sitting (Qa'dah) in the third raka't of Witr is Qa'fah Akheera which is Fardh. Since the Qa'dah Akheerah was omitted, the Witr Salaat is not valid. All four raka'ts become Nafil. The Witr should be performed again.

In a mistake of this nature, the musalli should return to the sitting position as long as he has not completed the fourth raka't with Sajdah, Sajdah Sahw should be performed and the Salaat will be valid.

**Q. Some Maulanas say that by scratching out the eyes of a picture or of a doll, the image will be permissible. Is this correct?**

**A.** Scratching out only the eyes of a picture is an insufficient act of defacement. The picture needs to be destroyed. The minimum act of destruction is to remove the entire head of the picture and the doll. It is meaningless to only scratch out the eyes. The exact haraam picture remains. Once when Rasulullah (sallallahu alayhi wasallam) saw a picture on a screen in the home entrance, he ordered that the head be cut off so that the picture resembles a tree. It is necessary to effect such a change in the picture/doll, etc. which will completely change the appearance of the image.

**Q. Thana was mistakenly left out in the first raka't, but recited in the second raka't before Surah Faatihah. Is this correct?**

**A.** Sajdah Sahw was necessary. Reciting Thana is Sunnat. Omission of a Sunnat acr does not make incumbent Sajdah Sahw. However, when Thana was recited in the second raka't, Surah Faatihah was delayed. This delay necessitated Sajdah Sahw.

## MODESTY

Rasulullah (sallallahu alayhi wasallam) said:  
"When Allah desires to destroy a man, He snatches away  
modesty (hayaa) from him."  
(Ibn Majah)

## THE MAKTAB

A Maktab is a small class which caters for the elementary Deeni Ta'leem (Islamic education) of children. The Makaateeb (plural of Maktab) in our Project are mostly straw and bamboo structures. The number of pupils, boys and girls, per Maktab vary from about 50 to 200. A few have even less than 50. Almost all the Makaateeb have only one Ustaadh per Maktab. Some have two where the number of pupils is in excess of 100.

Almost all our Makaateeb have been established in such villages and places where previously there was no Maktab or Madrasah. There are, however, a few exceptions.

The annual cost of maintaining a Maktab varies from place to place. In Bangladesh the cost per year for operating a Maktab is about R7000 (\$1000) which includes the Ustaadhs wages. In other countries the cost is much higher. Only in India the cost is much less.

The need for expansion and increasing the number of Maktab is necessary and urgent. In the areas where this Deeni activity has been initiated, the Maktab has become the fortress of Islam. If the Maktab has to disappear from the area, all signs of Islam will disappear along with it. Therefore, the sustainment of the Makaateeb in this age of kufr and irtidaad has become a Waajib duty on all Muslims who are able to aid this project.

## SUPPORT THIS JIHAAD SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY

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## THE EARTH BELONGS TO ALLAH

Verily, the earth belongs to Allah. He awards it (for governing it) to whomever of His servants He wishes.

(Aayat 128 Surah A'raaf)

"Perhaps Allah will soon destroy your enemies and make you the rulers in the earth. Then He will see how you act."

(Aayat 129, Surah A'raaf)

# NO EMPIRE ENDURES FOREVER

Allah Ta'ala says in the Qur'aan Shareef:

"For every nation there is an appointed time. Then when its appointed time (for its end) arrives, they will not be able to delay it by a moment nor bring it forward."

(Surah A'raaf Aayat 34)

Empires have come and gone. No empire on this earth has ever endured forever. Every kingdom or power had its rise and fall. But, the slaves of the nafs and of the world fail to understand this truth which is part of the Divine Scheme for this world. No ruling power ever contemplates or even thinks that it will one day fade away into oblivion. In spite of this lesson being imparted by history, every nation in its heyday clings to the irrational belief that it will be able to hold on to power everlastingly.

## SOVIET UNION

The most recent re-enactment of this historical truth was the seemingly sudden collapse of the U.S.S.R which was in reality the Russian empire.

Neither the Russians nor anyone in the world had the faintest idea that the disintegration and collapse of the Russian empire would be so swift and devastating. A similar fate is in store for America.

## U.S.A.

The U.S.A. is believed to be the superpower of the world. It is thought to be indomitable, the most powerful and the wealthiest power on earth. But the U.S.A. is no empire. Politically it holds no territory besides the lands within its geographic frontiers. Economically it is bankrupt. It subsists and survives on the wealth of the so-called third world countries—the oil wealth of the Arab lands and the raw materials of Africa and Asia and its phantom economy based on useless paper money. The world is under a colossal deception regarding the might and power of America. America

never was an empire nor is it an empire today. America never fought a war nor does it have the capacity for fighting a war.

## DISMAL RECORD

The Vietnam 'war' was not a war. It was a brutal and cowardly assault from the air—massive and sustained aerial bombardment in which tens of thousands of tons of bombs were thrown in a desperate attempt to pulverize and vanquish the adversary. But America miserably failed and had to retreat in humiliation because it could not fight a land war.

The so-called Gulf war is a repetition of the same saga. There was no fight on the land. It was all a one-sided brutal and cowardly murder enacted with the full co-operation of Saddam who is America's agent in the region.

After a handful of American marines was eliminated by Mujahideen, the U.S.A. quickly withdrew from Lebanon. In disgrace, America had to retreat from Somaliland. A handful of tribesmen humbled the might of the so-called superpower. There is nothing super in this 'superpower'. It is capable of only aerial bombing and destroying populated areas and civilians from the air. American soldiers cannot fight a land war. They are incapable of hand to hand fighting—the same goes for the Russian murderers.

A little reflection will convince any sceptic that America is not an empire. It rests on a false base which will suddenly collapse. Its foundations are hollow and a variety of factors in its home territory is gnawing at the hollow base. Its collapse will be more spectacular than the collapse of the Soviet Union.

## ITS TERM

From the viewpoint of cause and effect which governs this material universe, America's continuing term or extended term of

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# MENTAL COLONIZATION

The era of colonialism has not ended. It has only moved into another sphere. While political colonialism has seemingly ended, the aims of colonialism—the aims for which the western countries had colonized the African and Asian lands—are very much alive. The same aim which had motivated political colonialism is today the motive of all western conspiracies, in particular American conspiracy.

## THE AIM

The African, Arabian and Asian countries were colonized by the western powers to enable them to siphon off the wealth of these lands. The colonial masters were far-sighted. They had realised that the day will dawn when they will be compelled to relinquish the colonies and hand them over to the local inhabitants. They, therefore, set in motion their well-prepared plot to retain their hold over these territories.

## THE PLOT

The pivotal base of the plot was the colonization of the minds and hearts of the slaves whom the colonialists had subjugated. The minds of the Arabs, Africans and Asians had to be transformed or westernized so that while the new rulers would be from the local population, the intelligentsia in control of the affairs of the land would be mental slaves of the colonial masters of the West who will pull the strings.

The colonialists have undoubtedly achieved a great success in the implementation of their plot. Today all the countries of the so-called third world—Muslim and non-Muslim—are ruled by westernized minds governing on behalf of America, Britain and France.

## THE MUSLIM WORLD

The initial stage of the plot to colonize the minds and the hearts of Muslims was to disrupt and dismantle the Islamic system of education (Ta'leem and Tarbiyat) which the Ummah had inherited from the Salf-e-Saaliheen. The first move for achieving this end was the repression and elimination of the Ulama who always were the Defenders of the Deen. Thousands of Ulama, especially in India (now India, Pakistan and Bangladesh) were massacred. The Madaaris were closed down and the Auqaaf properties confiscated.

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# QUESTIONS and ANSWERS

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**Q.** The Mufti of a radio station arguing that coke and all soft drinks are halaal, said: (1) In over a hundred years no one got drunk drinking soft drinks. (2) 99.9% of the Ulama say that these drinks are halaal. It was clear from his answer that he was encouraging Muslims to consume soft drinks. Please comment on this view of the Mufti.

**A.** Besides the question of halaal and haraam, it is un-Islamic and improper for a responsible Deeni elder--a Mufti or an Aalim--to promote a substance which is harmful for even the physical health in the unanimous opinion of even the kuffaar medical experts. As far as the Shariah's stand is concerned, we have published a booklet discussing in detail the reasons for coke and all soft drinks being forbidden for Muslims. Write for the booklet to the Y.M.M.A. P.O.Box 18594, Actonville 1506. Further discussion on this subject appears elsewhere in this issue of The Majlis.

**Q.** How will I know I am not a hypocrite (munaafiq)? Such thoughts often occur to me and make my mind unsettled?

**A.** A munaafiq is a person who intentionally and consciously conceals his kufr. While proclaiming to be a Muslim, he knows that he is concealing kufr in his heart. The munaafiq therefore has no qalms about his abandonment of the laws of Allah Ta'ala. He will pretend to be a Muslim and display the little acts of ibaadat he renders. While he will perform Salaat, etc. in public, he will not do so in privacy. But the Muslim who has true Imaan, inspite of thoughts of him being a munaafiq, will take wudhu; he will take ghusl-e-janaabat, which is a clear proof of him being a true Muslim. IN short, the true Muslim will submit to the Ahkaam of the Shariah in both public and privacy. Thoughts of being munaafiq occur to all sincere Believers. The Sahaabah and the Auliya in general were also afflicted by such thoughts. The closer a man is to Allah Ta'ala, the lesser confidence he has in himself, his efforts and acts of ibaadat. He always sees conflict between his actions, hence the thoughts of being a munaafiq. But, there is no need to be unsettled as long as you adhere to the Ahkaam in privacy as well.

**Q.** I have heard that by sharing the same comb, people will dispute among themselves. Is there any truth in this?

**A.** According to the Shariah it is permissible to share a comb. We are not aware of the effect you have heard of.

**Q.** Is the earning of a lawyer halaal?

**A.** The earnings of a lawyer are in the same category as the earnings of any other labourer. If the labourer works in a haraam capacity, his earnings will be haraam. If his work is lawful, his earnings too will be halaal. The same applies to a lawyer. If he derives an earning from haraam acts, his earnings will be haraam, e.g. he fights the case of a woman who is claiming maintenance from her ex-husband; he draws up interest agreements and in general he defends such cases which are indefensible in the Shariah or he aids the legal process in zulm.

**Q.** I am a loner. I keep to myself and am ill at ease in company. Is such solitude something to be frowned on

according to Islam?

**A.** In fact solitude is a virtue. It is a blessing to be treasured and appreciated. It is essential for moral reformation and roohaani (spiritual) progress. Among the four fundamentals of Tasawwuf in regard to islaah-e-nafs (moral reformation), one is to decrease association with people. Mingling with people unnecessarily is ruinous for Islaah. All Ambiya and Auliya had gone into seclusion for some time. When a man mingles unnecessarily with others, avenues of fitnah and sin are opened up. Solitude is not frowned on. On the contrary, it is advocated by Islam.

**Q.** Are Goldi Chickens processed by EarlyBird Farms halaal?

**A.** All chickens and meat products processed and prepared by non-Muslims are haraam irrespective of whose 'halaal' certificate they hold.

**Q.** I have inherited a sum of money from my deceased father. The money was received by me only three years after the death of my father. Do I have to pay Zakaat for the past three years on this inherited sum?

**A.** You do not have to pay Zakaat for the past three years. Zakaat will be calculated from the time you received the money.

**Q.** A husband told his wife not to pluck her eyebrows. The woman says that he can only tell her, he cannot force her to obey because she is responsible for her own actions. Is she right?

**A.** Allah Ta'ala commands the husband in the Qur'aan Shareef: "O People of Imaan! Save yourselves and your families from the Fire...." The ta'leem and tarbiyat of the wife and children is the Waajib obligation of the man. It is his duty to ensure that his wife and children submit to the Shariah. If he fails to observe this duty, he will have to answer in the Divine Court and suffer his punishment if Allah Ta'ala does not forgive him. The woman is in error. The husband has every Shar'i right to forcefully prevent her from her haraam act if she refuses to heed his admonition. A woman who plucks her eyebrows is cursed in the Hadith.

**Q.** After Isha Salaat some musallis said that the Imaam had performed only three raka'ts while some said four. The Imaam however was sure that he had made 4 raka'ts. No one had said 'Subhaanallaah!' during the Salaat. What should be done in such a situation? Also, what will be the ruling if the Imaam was not sure of the number of raka'ts?

**A.** In a dispute of this nature the decision of the Imaam will be final. If he is sure that 4 raka'ts were performed, it will be regarded as four. If he says three, the Salaat will be repeated. If he is unsure, the majority view will be accepted.

**Q.** Can the spouses look at the faces of one another before burial?

**A.** It is permissible for a woman to look at the face of her deceased husband before or after ghusl. It is also permissible for a man to look at the face of his deceased wife. However, he may not touch any bare

part of her body.

**Q.** Opening the mayyit's face and displaying it to the people after ghusl and kafan is a custom in some places. The mayyit is placed for viewing. Everyone files past to pay his or her 'last respects' by viewing the face solemnly. Is this practice permissible?

**A.** This un-Islamic practice is not permissible. Only if there is a need to open the face, is it permissible. But to establish such a practice for paying some stupid 'respects' is not permissible.

**Q.** My husband says that he does not believe in the Hereafter, What am I to do now?

**A.** One who denies Qiyaamah is a kaafir. The nikah has ended. You are no longer in his nikah. You should not allow him to have any contact with you whatsoever. Relations with him will be zina. If he agrees to repent, he has to renew his Kalimah and the nikah will have to be contracted again.

**Q.** I have read in some stories of the Saints, that sometimes they had encounters with shaitaan. He would speak to them and they would gain some knowledge from him. How is it possible for Saints to gain knowledge from Iblees?

**A.** In the context you have mentioned, knowledge will mean information of which the Auliya or even the Ambiya were not previously aware. It is an axiomatic truth that neither the Auliya nor the Ambiya are Aalimul Ghaib or beings who have the knowledge of the hidden things. Their knowledge pertaining to hidden things is confined to what Allah Ta'ala has revealed to them directly or indirectly by way of the faculty of intelligence. Also, the Auliya and the Ambiya do not have all-encompassing knowledge. Only Allah Ta'ala has such knowledge. Shaitaan was created thousands of years before man. He dwelled in Jannat among the Malaikah and even taught them. He worshipped Allah Ta'ala for many thousands of years. It is quite logical that he possesses knowledge of such particulars of which even the Auliya and Ambiya did not have. This in no way is derogatory to the lofty ranks of the Auliya and the Ambiya. A plumber, a shoemaker, an engineer, a physician, etc. have such knowledge of which the Auliya and the Ambiya were not aware. But this does not lead to the stupid bid'ati conclusion that these ordinary mortals and shaitaan have more and superior knowledge than the Auliya and the Ambiya.

Muslims acquire secular knowledge in almost every branch from human shayaa-teen (the atheist scientists). But this does not mean that these human shayaa-teen are superior to the Muslims. The presence of Imaan renders the worst Muslim faasiq better and far superior to the kaafir who may be having the best moral character.

Just as it is permissible for a Saint to gain secular knowledge from an atheist who is a shaitaan of a kind, so too is it permissible for the Saint to gain information from Iblees who is a shaitaan of a different kind. Islamically and logically there is nothing wrong in a superior being gaining information and knowledge from an inferior being. Allah Ta'ala



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sent the superior Nabi, Hadhrat Musaa (alayhis salaam) to gain some knowledge from the junior and inferior in rank Hadhrat Khidr (alayhis salaam). Shaitaan meeting with even the Ambiya (alayhimus salaam) is corroborated by the Ahadith.

**Q. Is it permissible to take ghusl and make wudhu with Zam Zam water?**

**A.** Undoubtedly, Zam Zam is holy water. It is not permissible to unnecessarily use Zam Zam for purifying oneself in any way. If other water is available,

Zam Zam should not be used for ghusl and wudhu. But while one has Zam Zam water, Tayammum will not be permissible even if other water is not available. The Zam Zam will have to be used.

A group of people who had carelessly used Zam Zam water for istinja while there was other water available, contracted piles.

**Q. We wish to have a khatmul Qur'aan for a deceased member of the family. No bid'ah acts will take place. Food will not be served nor will it be on the customary 7th and 40th day. Can we invite friends and relatives for this khatm to our home?**

**A.** Organising a khatm in this way by inviting people to attend, is in fact bid'ah. The Sahaabah had greater knowledge of the importance of reciting the Qur'aan as thawaab for the dead. But they never organised khatams. You can recite any amount of Qur'aan at any time whether at home or walking in the street with the intention of the thawaab being bestowed to the deceased relative. There is neither need for the method you wish to introduce nor permission of the Shariah for it. In this way hard-core bid'ah acts have been introduced.

**Q. I had a cold and blew my nose. I cleaned inside my nose with a handkerchief and found a couple of red spots mixed with mucus. Is my wudhu broken?**

**A.** No, your wudhu is not broken. Wudhu will break only if the blood is fluid and it flows out of the nostrils.

**Q. I forgot to sit in the second raka't of the four Asr Sunnats. What should be done in this situation?**

**A.** As long as you do not make the Sajdah of the third raka't, return to the Qa'dah (sitting) position. Recite Attahiyat and resume the third raka't as usual. At the end of the Salaat perform Sajdah Sahw. The correct rule is to return to the Qa'dah position as long as one has not put the head on the ground for the Sajdah of the third raka't. However, if one has entered the Sajdah of the third raka't, then too the Salaat will be valid. But Sajdah Sahw has to be performed. This method applies to only Nafl Salaat. If the same error develops in four raka'ts Fardh Salaat or four raka'ts Sunnatul Muakkadah Salaat, then one should not return to the Qa'dah position. Continue the Salaat and perform Sajdah Sahw at the end.

**Q. When the Imaam has recited the first few lines of Surah Baqarah in the last raka't of Taraaweih when ending the Qur'aan, can he stand in this position to make dua audibly like they are doing in Makkah and Madinah?**

**A.** This is not valid for Hanafis. In Makkah and Madinah the Imaams of the

Musaajid follow the Hambali Math-hab. For them it is permissible.

**Q. Is there anything wrong if I mix tap water with Zam Zam water so that I could have a greater supply of the blessed water?**

**A.** There is nothing wrong with this. In fact, it is good to do so. In this way the holiness of the Zam Zam will permeate the tap water as well.

**Q. When exchanging rands for dollars is it Islamically necessary to adopt the bank rate?**

**A.** There is no Shar'i incumbency to adopt any rate. The exchange may be arranged mutually. Any amount of rands may be given for any amount of dollars.

**Q. I am a long term prisoner having been sentenced to a term of 20 years. Is there any concession for a man in this situation to practise masturbation?**

**A.** There is no concession whatsoever. The long term in prison is no argument for such an evil concession. Consider the case of a boy who has just attained puberty. He is 15 years old. He marries only when 30 or more. In spite of him being under greater carnal and nafsani pressure than yourself on account of him being surrounded by scantily and provocatively dressed immodest and lewd females in the outside world, there is no concession for him to commit masturbation or zina. He simply has to restrain his carnal passion, maintain his purity and fear Allah Ta'ala. The prisoner is under lesser carnal duress than the free man. Imprisonment is not a valid reason for commission of immorality.

**Q. At one stage a man was wealthy. He was due to pay Zakaat, but did not do so. After some time he lost all his wealth and is now a struggling poor man. Does he still have to pay the Zakaat for which he was liable at one stage?**

**A.** He is still liable. The Zakaat obligation is not waived. He has to work and discharge his obligation.

**Q. A man has set aside a large sum of money as his Zakaat payment. He suddenly was in desperate need for cash to pay an account. May he use the Zakaat and pay it later?**

**A.** The money so set aside is still in his possession. It belongs to him. He may use it, but the Zakaat is still payable. He may pay it at a later date.

**Q. I intend to marry a second wife, but my wife insists that if I do, then I should divorce her. She says that she will not live with me if I marry again. What should I do?**

**A.** You will have to decide yourself what you should do. It all depends on how you will be able to handle the storm which is bound to erupt. But we shall explain your Shar'i right and the law of the Shariah. It is permissible to get married to a second, a third and a fourth wife regardless of the tantrums the first wife throws up. You will have to mete out equality to both wives--both will have to be given equal nights and equal financial expenses. Equality of daytime is not incumbent although

preferable. She has no right to demand divorce nor are you under any obligation to divorce her. If you are bent on marrying again, reflect first on your ability and capability to handle two wives. Then ignore the eruptions of the first wife. Never engage her in a match of words. Restrain your anger and pretend that you have become deaf when she brings the roof down on your head. If you are not a man who abide strictly by the Shariah, then forget about a second wife. Don't ruin your Akhirah for sexual gratification.

**Q. I am a woman who has sufficient funds for the Hajj journey for myself and a mahram male, but being a widow I have no mahram to go with me. Can I go with a group of women?**

**A.** No, it is not permissible. It is haraam to go on a journey without a reliable mahram. You are not in violation of the Shariah for not going on Hajj. If you are unable to find a mahram to accompany you, you should direct (make a wasiyyat) that after your death Hajj-e-Badl should be made for you from your estate. Your obligation will then be discharged.

**Q. Is it permissible to put a marble stone slab bearing the deceased's name at the headside of the grave? Walls will not be built around the grave.**

**A.** It is not permissible. To do so is in imitation of non-Muslim practices.

**Q. A man in anger called his wife a murtad (renegade). Does this have any affect on the nikah?**

**A.** There is no affect on the nikah, but it is a grave sin to call any Muslim murtadd. He should repent and also apologise to his wife.

**Q. Is it Sunnat to give gifts on the two Eids?**

**A.** It is not Sunnat. Gifts may be given on any day, whether Eid or not.

**Is it correct to tap the forefinger during Tashahhud?**

**A.** The forefinger should be kept motionless after raising and dropping it. It should not be tapped nor should there be any other kind of movement in it.

**Q. When a woman has abnormal bleeding which is not her haidh, can she still perform Salaat?**

**A.** Abnormal bleeding which is not haidh is called istihaadhah. It is compulsory to perform Salaat as usual during istihaadhah. Wudhu will have to be taken for each Salaat time. The wudhu will break with the expiry of the Salaat time. It will be valid as long as the time for a particular Salaat has not ended, e.g. if wudhu is made during Zuhr time, the wudhu will break only when Zuhr time ends. Read the rules pertaining to istihaadhah in our Kitaabut Tahaarah.

**Q. How many raka'ts are there in Ishraq Salaat? Is it said aloud or silently?**

**A.** Ishraq Salaat has four raka'ts. The Salaat is performed silently just as all Nafl and other Salaat performed during the daytime are silently made.

**Q. Is it necessary to use mathematical calculations for determining the Qiblah?**

**A.** In a place where there is an existing 'qadeem' (old) Musjid, such calculations and methods should not be used.



# QUESTIONS and ANSWERS

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The Islamic way is to adopt the Qiblah of the Qadeem Musjid.

About a century or so ago the Ulama of Egypt rejected the geometrical calculations of Ahmad  $\frac{1}{2}$  Bin Tulun to determine the Qiblah because it differed with the Qiblah of Musjid Amar Ibnul A's (radhiyallahu anhu), the eminent Sahaabi and Conqueror of Egypt. The Sunnah is thus to accept the Qiblah of the Qadeem Musjid.

**Q. I am making four raka'ts Nafil Salaat and I forget to sit in Tashahhud after two raka'ts, what is the rule to be observed?**

**A.** Regard every two raka't Nafil Salaat as a separate entity, i.e. the Qa'dah (Sitting) after every two raka'ts is like Qa'dah Akheerah of Fardh Salaat. If you have already reached Qiyaam (Standing) position of the third raka't or any other stage in the third raka't, be it Ruku' or while proceeding to Sajdah of the third raka't, immediately abandon the third raka't. In other words do not make the Sajdah of the third raka't. Sit down and recite Attahiyaat. This will bring you back to your second raka't. Thereafter rise and complete the other two raka'ts and make Sajdah Sahw. If you remember the omission only after having made Sajdah of the third raka't, then you have no option but to continue and complete the four raka'ts. Make Sajdah Sahw at the end and the Salaat will be proper. But, if this error happens in Qa'dah Akheerah (Last Sitting) of Fardh Salaat, i.e. you did not sit at all in the fourth raka't or third raka't (Maghrib/Witr) or in the second raka't (Fajr), but completed the fifth raka't in Zuhr, Asr and Isha, or the fourth raka't in Maghrib or the third raka't in Fajr, then add one more raka't to make it six (Zuhr, Asr and Isha), and to make it four (Fajr). In these cases all the Salaat will become Nafil. The Fardh should then be repeated. This is so because Qa'dah Akheerah is Fardh. When a Fardh act is omitted, the Fardh Salaat becomes invalid.

**Q. Someone said that when one is afflicted with worry, one should look upwards. Is there any basis for this in the Shariah?**

**A.** Yes, there is a basis in the Sunnah for this. When some grief or worry afflicted Rasulullah (sallallahu alayhi wasallam), he would look skywards and recite: Subhaanallaahil Azeem. Thus to do and recite so is Sunnah.

**Q. Can one who has tayammum lead the Jamaat Salaat consisting of those who have made wudhu?**

**A.** Yes, it is permissible. Tayammum produces just as much tahaarat (purity) as wudhu and ghusl.

**Q. Is it permissible to wear shoes of different colours and sizes?**

**A.** If you mean wearing socks and shoes of different colours and sizes at the same time, then such stupid wearing is not permissible if there is no valid reason. Why would a Muslim wear a size 6 shoe on the one foot and a size 10 on the other and wear a white sock on the one foot and a green one on the other without any valid reason? If the person is mad, he is excused. However, if this style of wearing is a fashion originated by the kuffaar, then it is haraam for Muslims to adopt it.

Insane ways are not permissible even if not kuffaar fashions. Rasulullah (sallallahu alayhi wasallam) prohibited walking with only one shoe on.

**Q. I hear that the people of Medina sweep the Holy Grave of our Nabi (sallallahu alayhi wasallam) time and again. Is this true? If it is true, why does our Shaikh say sweeping at the graves is not allowed?**

**A.** We do not know if anyone is sweeping at the Graveside of Rasulullah (sallallahu alayhi wasallam). Assuming that sweeping is done there, it will not be the public of Medina. The public has no access to the Raudha-e-Mubaarak. Only the officials appointed by the authorities are allowed to enter the enclosure where the Holy Sepulchre is. Assuming that they do sweep around the grave, it will be permissible. The Mubaarak Qabar is in an enclosure annexed to Musjid Nabawi. If they do not maintain the cleanliness of the Place, there will always be clouds of dust filtering into the Musjid. Your Shaikh is quite correct in his claim. The graves in a public cemetery in the open should not be compared with the Raudha-e-Mubaarak. There are different rules applicable for the Holy Grave of Rasulullah (sallallahu alayhi wasallam) and the surrounding area. These rules are not to be extended to the graves of ordinary people in a public Qabrastaan. Sweeping and maintaining the graves of the Auliya, for example, are the initial steps of Qabar Puja (Grave Worship). There is no possibility of qabar puja taking place by the Raudha-e-Mubaarak.

**Q. My husband mistreats me and says that he wants to divorce me. How should I react to this?**

**A.** Try to ascertain the reasons for his 'mistreatment'. Perhaps you are imagining that he is mistreating you. Sometimes a husband's reprimand and admonition are misunderstood by the wife. Anyhow, we advise that you adopt sabr even if your appraisal is correct. Try your very best to keep your home intact. No matter how unjust he may be to you, you will gain Allah's Pleasure with your Sabr and you will still be in your own home. Furthermore, your Sabr will ensure for you the status of a Shaheed, Insha'Allah.

**Q. I hear that when Muslims go for Hajj they throw stones at a certain place 7 times. Why do they do that? Why should they throw 7 times instead of once or twice?**

**A.** Brother, it is surprising that you have heard of this ritual only now. Millions of illiterate village dwellers all over the world are aware of the rituals of Hajj. It is surprising that a man who uses a computer is entirely unaware of the basic Hajj rituals. We advise that you obtain a Hajj guide book--there are many available in every country--and read up the Hajj ibaadat. Furthermore, the question of why, is most unbecoming. Why should you refer 'why' to the pelting of 7 times? Why is your 'why' directed to only the 7 times of pelting when almost all the Hajj rituals are apparently 'irrational' and beyond the understanding or better, beyond the tastes of modernists and those affected with westernism. Why are there only two raka'ts Fardh in Fajr, not four like

Zuhr? Why are there only 3 raka'ts in Maghrib, not four? And why do we make tawaaf of the Ka'bah? And why 7 times, not once or twice? And why should we pelt once or twice, not 7 times as suggested by you? Brother, there is no end to 'why'. Only Allah Ta'ala knows why 7 times, not once or twice.

**Q. One day I visited a Christian friend. Whilst we were chatting, Asr time set in. Unfortunately there was no Mosque in the area, hence I failed to perform Asr Salaat. After some time a fellow Muslim said that I should have performed Salaat in the house of the Christian friend. Please advise if he is right.**

**A.** You are guilty of a kabeerah sin of a very grave nature for having refrained from Asr Salaat for no valid reason whatever. You gave preference to your chatting with your non-Muslim friend. Instead of attending to your Salaat, you squandered the time in un-Islamic company. This 'friendship' which leads to haraam is haraam. If you had believed that Salaat has to necessarily be performed in only a Musjid, then you should have discontinued your chatting well in advance to be present in the Musjid. But since your chatting to your non-Muslim friend had greater importance than your Asr Salaat, losing this great Fardh ibaadat and courting Allah's Wrath were tolerable to you. This is an attitude of subtle kufr which can lead to chronic kufr. Assuming that circumstances compel a person to be in the company of a non-Muslim, then Salaat should be performed even in the house/shop, etc. of the non-Muslim. It is haraam to abandon the Salaat or to delay it so much that it becomes qadha.

**Q. Is it permissible to perform Salaat with clothes borrowed from a non-Muslim?**

**A.** If the clothes are taahir (paak/clean) Salaat will be valid. However, nowadays the possibility of such clothes being impure is greater. Caution therefore dictates that one should not perform Salaat with clothes borrowed from a non-Muslim. Furthermore, why should one borrow clothes from a non-Muslim? This is an extreme measure which should be resorted to only when there is a real and dire need.

**Q. In the area I live, it is very hot. Is there any problem from the Islamic point of view if I sleep naked?**

**A.** Yes, there is a big problem from the Islamic point of view when insaan who is Ashraful Makhluqaat (the Noblest of Allah's creatures) behaves like an ass. A Mu'min should have shame for even the Malaikah who are constantly with him even while he sleeps. A Muslim is the follower of a noble, lofty and modest culture. Nudity, lewdness and immodesty are not part of our Islamic culture. Cover up and sleep at night like a human being so that the Rahmat of Allah Ta'ala blankets you.

**Q. Why is it that in some Mosques women are allowed to pray whilst in others, like the Limbe Mosque, they are not allowed?**

**A.** Because the Limbe Mosque follows the Shariah and the others do not.

**Q. What should one do if one is unable to trace the creditor to whom one is indebted?**



# QUESTIONS and ANSWERS

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A. After exhausting one's efforts in the attempt to trace the creditor or his heirs, the amount should be given to charity on his behalf. However, if there-after the creditor is located, he still has the right to demand payment. The debtor will then receive the thawaab of the earlier charity.

Q. There is a belief that a new garment has to be washed first before wearing it. Is it permissible to perform Salaat with a new garment which has not been washed?

A. It is permissible. This belief is incorrect.

Q. Is it permissible to follow the dua which is recited on a tape after Salaat?

A. We do not understand what is meant by following the dua. It is permissible to listen to a dua being recited on a tape. But if you mean that the tape be treated like an Imaam making dua and and the listeners raising their hands saying 'Aameen' as they do after Jamaat Salaat, then this is not permissible.

Q. I have observed men performing Salaat in overlapping trousers. What is the recommended length for the trousers of Muslim men?

A. It is haraam to wear the trouser on the ankle and below the ankles. It is compulsory that the trousers be above the ankles. This is for all time, not only for Salaat.

Q. Is the Shiah sect a branch of Islam?

A. Shi'ism is not a branch of Islam. It is a different religion--a religion of kufr.

Q. At funeral speeches we hear the speakers saying: "We loved him/her, but God loved him/her the most", referring to the deceased. This was before heard only at Christian funerals, but it has now filtrated into the Muslim community. Please comment.

A. It is haraam to adopt this Christian practice. It is bid'ah to adopt a custom of speeches at funerals. There is no customary speech for the Janaazah occasion. It is a grave sin to adopt the religious customs of the kuffaar.

Q. My step-father has looked after me since I was three years old. I am now 18. Hitherto I have been called by the surname of my biological father. Am I wrong for not using the surname of my step-father?

A. You are not wrong. In fact, according to the Shariah it is compulsory to call adopted children by the names of their true father. Adopted children should not be misled. The identity of their true parents should never be concealed from them.

Q. According to our traditions, our parents take oaths by their dead grandparents and other things as well. Is this custom permissible?

A. It is kufr to take oaths by one's grandparents or by any being other than Allah Ta'ala.

Q. I usually greet with salutations such as 'good morning, good evening, bye!' Sometimes I wave my hand to greet a person or I nod my head. Are such forms of greeting permissible in Islam?

A. All such forms of greeting are unlawful in Islam. A Muslim has to be compulsorily greeted with only the Shar'i form of Salaam. If he happens to be in a distance, then in addition to

waving the hand, one has to verbally utter the Salaam.

Q. A Christian mother is cursing her son for having embraced Islam. She has threatened to go on a hunger strike until she dies if he does not abandon Islam. Now the son who refuses to listen to her, fears for her life. What should he do? What will be the son's condition on the Day of Qiyaamah if his mother dies?

A. He should tell her firmly, but respectfully, that her threat will never deter him from Islam. If she wishes to opt for kufr and physical death, it is her satanic choice. The Muslim son may not opt for Imaani death by renouncing Islam. Let she die in this manner if she so chooses. On the Day of Qiyaamah, if she is in Jahannum, it will not affect her Muslim son in any way. Allah Ta'ala will obliterate the worldly attachment which had existed between the two.

Q. Why is it that some of the teachings of the Imaams are quiet different from each other, yet they all report from the Nabi (sallallahu alayhi wasallam)? How can they all be right?

A. This is quiet simple to understand. The various versions were all stated or practised by Rasulullah (sallallahu alayhi wasallam). If the issue relates to an entirely new development which had not existed during the time of Nabi-e-Kareem (sallallahu alayhi wasallam), they formulate their Shar'i verdicts on the basis of principles deducted from the Qur'aan and Hadith. Differences of opinion are therefore quite logical and bound to happen.

Q. Is there any need to pay another Mahr (dowry) after one has already effected payment of a dowry called Lobola which is compulsory among some non-Muslim communities?

A. We fail to understand what relationship you see between Mahr and the kuffaar system of Lobola. Mahr is compulsory regardless of what custom one had observed. Also, how does the issue of Lobola relate to the marriage of Muslims? Nothing can displace the Mahr law of Islam.

Q. A man falls asleep during the Khutbah. He wakes up only when the Iqaamah is called. Is his Jumuah valid?

A. Although his Jumuah Salaat is defective, it nevertheless is valid.

Q. Is Jumuah Salaat valid in a prison?

A. Jumuah Salaat is not valid in a prison. We have written a booklet on this question. It is available from the Y.M.M.A. P. O. Box 18594, Actonville 1506 South Africa. Some people are surprised when they hear that Jumuah is not valid in prison. It is not valid in even a Muslim village nor at Arafat although for different reasons. Read the booklet.

Q. My ex-wife whom I have divorced Islamically has taken legal steps against me in court to gain half of my assets. We were registered in community of property. I am trying to arrange an out-of-court settlement. Her parents are supporting her and a Muslim attorney who is also a Haafiz is fighting her case. What is the Shariah's ruling in this case?

A. The ex-wife is only entitled to maintenance during the iddat which is the duration of three haidhs. It is haraam for her to take advantage of the

kuffaar laws and to enlist the aid of the kuffaar court to extort money from you. The money will be haraam for her. She will be devouring fire if she uses the haraam money. Her parents and the Muslim attorney share in her crime of usurping the rights and wealth of others. This attorney is a *faasiq* of a high order. He should not be allowed to lead the Taraaweeh Salaat. Before one does something, one, as a Muslim, is required to ascertain the Shariah's law. If you had ascertained the Shariah's view regarding community of property before you had married, you would not have had this problem.

Q. After the death of my mother, one of my brothers produced a paper in which it says that our mother had donated all her fixed property to this particular brother. None of the heirs were told this during her lifetime. No one was aware. Our mother never intimated to us that she had given all her fixed assets to my brother. Is this donation valid?

A. The 'donation' is not valid. The paper minus the awareness of the heirs and others, has no validity. The fixed properties are part of her estate which all the heirs inherit.

Q. Relatives invite me for wedding feasts. At these feasts there is no proper Purdah arrangement. Family males come to an fro. In our society hardly any consideration is given to Purdah between male and female cousins, brothers-in-law and sisters-in-law. When I refuse to attend the weddings, they say that I am breaking family ties. Are they right?

A. Maintenance of family ties is not lawful at the expense of violating the Law of Allah Ta'ala. Purdah is Waajib. It is not permissible for you to attend the type of wedding feast you have depicted. Ignore their criticism.

Q. In anger I said to a relative: "If ever I speak to you, I will give R10,000 to charity." Afterwards I realised that it is not permissible to be bad friends for more than three days. I therefore spoke to the relative. What is the effect of my statement?"

A. This type of pledge could be expiated in two ways: (1) Give R10,000 to charity or (2) discharge the Kaffarah of a violated Qasam (Oath). The Kaffarah for a Qasam is to feed ten poor Muslims or to give each one of the ten the amount which is given as Sadqah Fitr which is about R8.

Q. In Qa'dah Ula of the four Sunnatul Muakkadah of Zuhr, I recited Durood Shareef after Attahiyat. Is Sajdah Sahw necessary?

A. Yes, Sajdah Sahw is necessary. If the same error happens in Qa'dah Ula (the first sitting) in Nafl Salaat, Sajdah Sahw is not to be made.

Q. How should the hands be raised at the time of Takbir Tahrimah?

A. Men should raise both hands with the thumbs in line with the ear-lobes. Both palms should face the Qiblah. Women will raise their hands shoulder-high, also facing the Qiblah.

Q. What is jalsah?

A. If you are referring to the Jalsah of Salaat, it means the short sitting between two Sajdah. In the Jalsah a Masnoon dua is recited. Most people do not recite the dua. They simply flit into the second Sajdah after hardly sitting as is required by the Sunnah.

Q. Is it permissible to use the number 786 to represent Bismillaah?

A. It is permissible.



# THE QUESTION OF SOFTDRINKS

*Softdrinks* (Coke and the confounded lot of other similar drinks) have become a perennial issue as if it is an article of Imaan. The addiction to this injurious drink has transformed this question into a major issue.

On page 2 appears a question on softdrinks and our brief answer. The Mujlisul Ulama of South Africa has published a booklet explaining in detail the prohibition of consuming drinks which are harmful both spiritually and physically. While many people, including learned ones, have much to say, they only blurt out drivel, childish and emotional talk devoid of sense. Not one of our detractors and critics has ever answered even one fact or one bit of proof which appears in our booklet. The reaction is always emotional, never intelligent.

## THE NEW 'PROOFS'

In his answer over the radio, according to the one who has posed the question, two new '*daleels*' (proofs) for the permissibility of softdrinks have been advanced by the honourable Mufti Saheb. These are:

- (1) 99% of the Ulama say that softdrinks are halaal.
- (2) In a hundred years of the drink's existence, no one has ever become drunk drinking it.

It is indeed painful when a Mufti presents such emotional talk which may convince only those who are bereft of intelligence or those who are hooked onto Coke and are desperate to continue the addiction at all costs.

In the Shariah a 99% or majority view is not a *daleel* (proof) for formulating a *fatwa* or Shar'i verdict. A *fatwa* is based on Shar'i *dalaa-il* (evidences of the Shariah). Emotionalism and majority opinion do not feature in this sphere whose scope extends very restrictively to only Four *dalai* (Qur'aan, Sunnah, Ijma' and Qiyaas-e-Shar'i)—not personal opinion.

## THE MAJORITY

A majority opinion, be it of the Ulama, is not a Shar'i *daleel* merely because it happens to be the view of the majority. This has greater emphasis in our time when the majority of learned men are Ulama in name or in certificate, but who are unable to distinguish between right and left. Furthermore when the 99% had not even remotely investigated the issue of softdrinks, then their view in opposition to the *fatwa* of such Ulama who had made a thorough investigation, is of no worth whatsoever. In this instance their view is no better than the emotional desire of a layman addicted to softdrinks.

It is indeed lamentable for the respected Mufti Saheb to have introduced such a frivolous argument which we must say has been calculated to impress the masses. A Mufti should restrict himself to Shar'i *dalaa-il* and even if he thinks that the opposite view is merely based on taqwa, he should make this bold and not descend to minimize the value of taqwa. He should not speak in such a manner which derogates taqwa or to convey the impression that the well-established opposite view is entirely baseless and is to be ignored. Such *Istikhfaaf* with the taqwa dimension is reprehensible and fraught with peril to one's Imaan.

When 99% of the Ulama had not even investigated this issue, then it is a grievous injustice rendered to the Shariah and the Ummah to lump them into an argument tendered as Shar'i *daleel*. The impression which this statement of the Mufti Saheb conveys to ordinary men unacquainted with the operation of Shar'i *daleel* is that 99% of the Ulama had made a thorough investigation and had found softdrinks to be perfectly halaal and tayyib. But, perhaps only one

percent of the 99% or perhaps less than 1%, had made any investigation whatsoever. And, of the possible 1% who had made any investigation perhaps only 1% (i.e. 1% of the 1%) had made an investigation worthwhile of consideration.

Furthermore, a study or research of a question will be imperfect and defective if the arguments and *dalaa-il* of the opposite view are not answered. Ulama who have understood what they have pursued at the Madaaris should call to mind that when a Faqeeh negates the view of another Faqeeh who has presented his *dalaa-il*, he does not only furnish his proofs for his view. But, he elaborately and conclusively presents arguments to explain away or refute the *dalaa-il* of his adversary. If he is unable to do so, then he has no right to challenge his adversary because emotionalism and statements such as "in my opinion" have absolutely no validity in the domain of Shar'i argument. This is precisely the defects which exist in the 99% view on the softdrink issue.

Everyone simply relishes drinking coke, so by hook or crook, softdrinks must be made 'halaal'.

While some arguments are one-legged and defective, this particular argument of the 99% view is entirely legless. It does not even have one leg to stand on. It has therefore to be dismissed as utterly fallacious.

## GETTING DRUNK?

Not having got drunk or intoxicate in a century is also a legless and an emotional argument. The Shariah has not stipulated intoxication as a *daleel* for prohibition. The stipulation is 'being an intoxicant. Hence Rasulullah (sallallahu alayhi wasallam) said:

**"Whatever in a big quantity intoxicates, a little quantity of it is also haraam."**

Whether one drinks a bottle of whisky, gin, vodka, etc. or one drop of it, the confounded beverage of shaitaan remains haraam. If no one got drunk in a century drinking coke, then by the same token no one will get drunk in a millennium drinking water in which a couple of drops of gin or sherry have been added. But will 'not getting drunk by drinking this mixture make it halaal? Even a laymen unschooled in the intricacies of Shar'i *dalaa-il* will understand the *fatwa* without the need to ponder.

In fact innumerable kuffaar drink tots of liquor with their food like we drink water and they do not get drunk. If anyone adds a couple of drops of gin or vodka or ship sherry to a bottle of coke, what will be the *fatwa* of the honourable Mufti Saheb? It should be remembered that the couple of drops added will not make the consumer drunk. It should also be remembered that the whisky and vodka are not of the *khamr* category to warrant application of the clear Qur'aanic text. If the honourable Mufti Saheb applies the Qur'aanic prohibition to whisky, why should he not do so for the alcohol in softdrinks? Both alcohols are ethanol, not of the *khamr* classification.

## HOW TO ANSWER

A Mufti should have answered the question as follows:

"There are two views on this matter. Some Ulama say that softdrinks are halaal and others say haraam. Since both groups of Ulama have their respective *dalaa-il*, the drink falls into the *mushtabah* category. Regarding *mushtabah* products, Rasulullah (sallallahu alayhi wasallam) strongly advised abstention, saying that those who indulge in *mushtabah*, will finally fall into haraam. Taqwa therefore, demands abstention while the *fatwa* in my view is of permissibility."

If the Mufti Saheb had answered in this way like an

Aalim of the Deen, he would have acquitted himself honourably. It then only remained for him to present a rational and a Shar'i refutation of all our *dalaa-il* for the opposite view. Anyone may read these arguments in our booklet on softdrinks, available from the Y.M.M.A. of Actonville.

## A HARAAM PICTURE

A picture of a human being or animal is a haraam picture. Some people have the idea that by only scratching out the eyes, the picture becomes permissible. This is a misconception which even some Ulama entertain.

Jibraeel (alayhis salaam) had instructed Rasulullah (sallallahu alayhi wasallam) to cut off the head of a picture which was on a screen in the house so that the image resembles a tree. It is therefore necessary to efface the entire head. Only then will it cease to be a haraam picture.

## THE BENEFIT OF SALAAT IN THE QABR

According to the Hadith, when Munkir and Nakeer, the two interrogating Angels in the grave, arouse the mayyit from his sleep, it will appear to him that it is about Maghrib time. The Angels will commence their questioning. However, the mayyit who was in love with Salaat here on earth, will respond: "*Your questioning can wait. It is time for my Salaat.*" The Angels will say: "*We knew that you were going to say this.*"

From this Hadith we understand that Salaat will be a saviour for the mayyit. As a result of Salaat his heart will be fortified by Allah Ta'ala, He will have no fear. The hideous sight of these two frightening Angels will not scare him.

The Mu'min should not forget the Qabr. It is the inevitable abode of every person. Only A'maal-e-Saaliha will be of aid and protection in that terrible abode. Once after having buried a mayyit, a buzrug heard a loud explosion inside the qabr, and out leapt a large black dog. The Buzrug exclaimed: "*May you be destroyed. What evil are you?*" The dog replied: "*I am the evil deeds of the mayyit. I intended to devour him, but Surah Yaseen which he recited always came to his aid. It struck me, hence the explosion and my flight.*"

If our A'maal-e-Saaliha (righteous deeds) are healthy and strong and in abundance, Insha'Allah, it will act as a barrier for our evil deeds. On the other hand, if our evil overwhelms our virtuous deeds, the former will assume the form of hideous serpents, dogs and other terrifying objects and torture us. Our defective A'maal will not have sufficient power to act as a barrier to protect us against the onslaught of the evil. May Allah Ta'ala protect us from the evil in our nafs and from the terrors of the Grave

## KINDNESS

**According to the Hadith, kindness is not to be kind to those who are kind to you. True kindness is to be kind to those who are unkind to you and cause you distress.**



## THE DANGER OF HALAAL CERTIFICATES

SANHA, a so-called halaal authority, has announced that the non-Muslim firm, Crown National, "currently do not have any halaal natural sausage casings available". This announcement presupposes that at one stage or all along until the present time, this firm did deal in halaal casings. This is indeed a great deception and utterly misleading.

Crown National NEVER ever had halaal casings. A firm which sells even hog casings cannot be certified as halaal. Its products will NOT be halaal irrespective of the source from whence available.

Another grave peril in certifying as halaal the meat products of non-Muslim commercial enterprises is the situation which has led to Sanha announcing that the sausage casings are now haraam. By the time this information filters through to all those who acquire their haraam (assumed to be halaal) casings from the non-Muslim firm, countless Muslims would have consumed haraam sausages.

Far from solving the problem, the announcement only creates more confusion and uncertainty. The irreligious Muslim butcheries who are generally unscrupulous in their Shar'i dealings will conveniently ignore Sanha's announcement, especially now when most Muslim butcheries have thrown in their allegiance with Sanha's adversary—a new self-proclaimed 'halaal authority' which has no Shar'i status. Meanwhile Muslim butcheries will continue to buy haraam skins even hog skins and the Muslim public will happily relish the haraam sausages in spite of Sanha's announcement.

The only safeguard Muslims have is to abstain from all meat products processed by non-Muslim firms. All halaal certification should be dismissed as worthless and misleading.

## THE JUMUAH KHUTBAH

The Jumuah Khutbah (both Khutbah) is not an ordinary lecture. It is an act of ritual ibaadat in the same way as two raka'ats Fardh Salaat. It is for this reason that the Jumuah Salaat minus the Khutbah is not valid. The Jumuah Khutbah has fifteen Sunnat factors. On the other hand an ordinary speech or discourse has none of these. The following are the Sunnat acts of the Jumuah Khutbah:

- (1) The khateeb should be in the state of Tahaarat (i.e. purification). He should be with wudhu.
- (2) He should stand and deliver the Khutbah.
- (3) He should face the congregation while delivering the Khutbah.
- (4) He should recite Ta-awwuz silently before commencing the Khutbah.
- (5) He should recite aloud so that the people are able to hear.
- (6) The Khutbah should commence with Allah's Hamd (praise in the specific form of 'Alhamdulillah').
- (7) Thanaa (also a kind of praise).
- (8) Both Shahaadats, i.e. Testifying to the Unity of Allah Ta'ala and the Risaalat of Muhammad (sallallahu alayhi wasallam).
- (9) Recitation of Durood on Rasulullah (sallallahu alayhi wasallam).
- (10) Counsel and admonition (Tathkeer and Naseehat).

- (11) Recitation of the Qur'aan Shareef. A minimum of three short aayats should be recited.
- (12) Repeating the Hamd and Tahmeed of Allah Ta'ala.
- (13) Dua for the Ummah.
- (14) Shortening the Khutbah which should be the length of a Surah from among the Tiwaal-e-Mufassal.
- (15) Sitting between the two Khutbah for the duration of three short aayats.

Intentional discardence of the Sunnat method of the Khutbah is sinful. Since the Khutbah is a ritual act of ibaadat, it should be understood why it is not permissible to recite it in any language other than Arabic.

Just as the Athaan which is designed to announce the Salaat and call the people, has to be compulsorily in Arabic, so too has the Jumuah Khutbah to be incumbently in Arabic. Those who mutilate the Khutbah by either reciting the whole of it or part of it in English or in any other language are deliberately discarding the method of Rasulullah (sallallahu alayhi wasallam), of the Sahaabah, the Taabi-een, the Tabe Taabi-een and of the entire Ummah of the past fourteen centuries. Thus they are in clear *dhalaal* (deviation) which leads to Jahannum.

### MISLEADING

Modernists who are ignorant of the Shariah mislead ordinary people by their argument that the Khutbah is valid if only a certain minimum amount of it is recited in Arabic. The obligation is discharged, they contend, if this minimum is presented in Arabic and the greater part in English.

This argument is misleading and in conflict with the *Ijma'* of the Ummah. Validity is different from permissibility. Something could be valid, but not permissible. Giving three Talaaq in one breath is valid but haraam and sinful. If someone comes for Jumuah Salaat, for example, dressed in only a piece of cloth covering the essentials of the body (i.e. the Fardh Satr), with a female's knickers on his head for a topi, with hairs which have been growing under his arms for a year, then sleeps away literally throughout the khutbah, but takes wudhu for the Fardh Salaat, then he omits all the Sunnat factors of the Salaat, neither reciting Thanaa, Tasbeeh, Takbeer, Durood, etc., his Jumuah is valid. But, if Allah's *maghfirah* is not in store for him for this conglomeration of haraam, the Portals of Jahannum, are wide open for him notwithstanding the validity of his Jumuah Salaat and the discharge of his Fardh obligation.

Those who recite the Jumuah khutbah in English are in the class of the musalli mentioned above.

The obligation of a Mu'min is not correctly discharged with only observance of the Fardh factors of an ibaadat.

### AN HONOURABLE MAN

**When a man has understood the contemptibility of his own nafs, it is a sign that he is honourable by Allah Ta'ala. When a man's faults remain hidden to him, it is a sign of him being dishonourable by Allah Ta'ala.**

(Hadhrat Masihillah Khaan)

### DESPICABLE

*A man who in spite of his ignorance of the Road leading to Allah, refrains from making enquiries about the Road, is a despicable person.*

(Hadhrat Masihullah Khaan)

## THE SWEETNESS OF IMAAN

The *Saahireen* (magicians) of Fir'oun by the fadhl of Allah Ta'ala became instant Auliya. This was purely the taufeeq which Allah Ta'ala bestowed to them for having acknowledged the Haqq which Hadhrat Musaa (alayhis salaam) demonstrated with the *Asa* (Staff).

When the sorcerers (the Saahireen) realised that the feat displayed by Nabi Musaa (alayhis salaam) was not magic (sihr), they fell down in Sajdah and declared with the greatest conviction that they have accepted Imaan in the 'Rabb of Musaa and Haroon'.

When Fir'oun saw that his own men who were supposed to have defeated Hadhrat Musaa (alayhis salaam) in the challenge, had abandoned him for the Deen Musaa (alayhis salaam) was preaching, he (Fir'oun) threatened to crucify them—hang them and cut off their hands and feet.

The *Saahireen* responded fearlessly with tranquility of heart and conviction that in that case they would be returning to their Rabb, Allah Azza Wa Jal. They chose to be hung from trees and tortured to death. They did not flinch. Torture was sweet for them. They preferred this sweet death to a return into kufr. This is the meaning of the Sweetness of Imaan mentioned by Rasulullah (sallallahu alayhi wasallam).

## PERPETUAL PUNISHMENT

For some sins there are two types of punishment—a physical punishment and a spiritual punishment. Consider the sin of shaving the beard. If this act of *fiisq* is committed in Daarul Islam, the punishment will be whipping. In addition, there is the punishment of Jahannum if the criminal had not made amends and repented. This is the physical punishment which relates to both this world and the Akhirah.

Then there is the spiritual punishment which assumes the form of Allah's *la'nat* (curse) on the one who has shaved his beard. This is such a sin which endures every moment. As long as the criminal has not repented and decided to keep a beard, the *la'nat* of Allah Ta'ala perpetually descends on this type of faasiq. This is the perpetual *athaab* of Allah Ta'ala on this flagrant violator of the Shariah.

## FORGETFULNESS

The following are some of the things which create forgetfulness or—failing memory:

- Making wudhu in a place of impurity, e.g. the toilet.
- Worldly worries
- Commission of sins
- Engrossment in worldly affairs
- Looking at a hanged person
- Eating much salted meat
- Looking at the sky during the state of janaabat
- Much laughter and joking
- Laughing in the qabrastaan
- Entering the Musjid with the left foot and coming out with the right foot
- Looking at the private parts
- Urinating in the public
- Urinating under a fruit tree, in stagnant water or in ash
- Combing the hair with a broken comb
- Urinating in the bathroom

The engrossment of the heart with only Allah Ta'ala is *karaamat* (miracle) and nothing else.

(Hadhrat Baayazeed Bustaami)



# MODERNIST VIEW ON THE PROHIBITION OF PICTURES

Ibn Husain (radhiyallahu anhu) narrates: "Ali Bin Abi Taalib (radhiyallahu anhu) said to me: 'I am despatching you on an errand on which Rasulullah (sallallahu alayhi wasallam) had sent me---i.e. leave no picture, but destroy it and leave no raised grave, but flatten it.'"  
(MUSLIM)

After Hadhrat Ali (radhiyallahu anhu) had executed the command of Rasulullah (sallallahu alayhi wasallam), he (Nabi) observed: "He who returns to making any of these things (images and pictures and high graves) has most certainly rejected the Law which was revealed to Muhammad." (Musnad-e-Ahmad)

These are the authentic and authoritative rulings of the true SCHOLARS---the Sahaabah-- and these are the rulings which ALL the Fuqaha of the Ummah--the Salf-e-Saaliheen--have upheld. The baatil opinions of the miserable 'scholars' of this day are lamentable to say the least.

## ANOTHER LIE

(4) "The subject matter of a photograph is the determining factor as to its lawfulness or otherwise."

This claim is baseless. It is a calumny which is being levelled against Rasulullah (sallallahu alayhi wasallam). The actual picture/photo is haraam regardless of the subject matter. The determining factor is the prohibition declared by Rasulullah (sallallahu alayhi wasallam), not any possible 'subject matter' which the minds of deviants fabricate.

Fourteen centuries ago, Rasulullah (sallallahu alayhi wasallam) prohibited all types of images, pictures, whether three-dimensional or two dimensional. He did not apply any conditions for the prohibition. The prohibition is general. But fourteen centuries later some so-called scholars darken the earth with their baatil and venture theories of baatil and fallacious interpretations to cancel or abrogate the Divine Prohibitions. Let them present their Shar'i proofs for their baseless contention that the "determining factor for the prohibition is 'subject matter'".

## CHILDREN'S TOYS?

(5) "Children's toys are, however, exempt from prohibition, whether they are in the form of humans, animals or the like, because they are not intended to accord respect to the objects nor are they likely to have such effects, and they are not displayed as an expression of high living."

In support of this fallacious contention, the Iqra author cites a hadith which mentions Hadhrat Aishah (radhiyallahu anha) playing with 'dolls', i.e. when she was a little girl. Another Hadith to is presented in support of this contention. In the Hadith mention is made of a 'doll' in the form of a horse with wings and Rasulullah (sallallahu alayhi wasallam) allowed Hadhrat Aishah (radhiyallahu anha) to keep it.

In response to the contention of the deviates who base their argument of permissibility on these two narrations, the authorities of the Shariah say the following:

\* The 'dolls' with which the little girls used to play were completely unlike the dolls of today which portray realistic human features. Those were rag-dolls--pieces of rags stuffed together like even poor children do today. There were no faces on the bundle of rags put together. Thus these were not images which come within the degree of prohibition.

\* The fact that Rasulullah (sallallahu alayhi wasallam) asked Hadhrat Aishah (radhiyallahu anha): "What are these?", indicates that the objects ('dolls') were not recognizable, hence he posed the question. If the images were well-defined and clear, there would not have been the need for him to have enquired.

\* If this incident had occurred prior to the refusal of Hadhrat Jibraeel (alayhis salaam) to enter Rasulullah's home on account of the presence of a picture on the screen, then it is obvious that this was the early stage when pictures/images had not yet been prohibited just as liquor was not banned in the very early stage of Islam.

\* If this episode was after Rasulullah (sallallahu alayhi wasallam) became aware of the detestation of the Mala'ikah for pictures/images of animate objects, then it is not conceivable that he would have permitted Hadhrat Aishah (radhiyallahu anha) to keep several images in the home. In fact, Jibraeel (alayhis salaam) had refused to fulfil his promise of visiting Nabi-e-Kareem (sallallahu alayhi wasallam) on a particular night on account of the presence of a picture in the house. his explanation confirms one of the following two possibilities:

(i) This incident is related to the period when pictures had not yet been prohibited.

(ii) The 'dolls' were not images in the prohibited degree, i.e. they were not images with discernible faces.

## THE CONTEXT AND SPIRIT

The reasoning of the liberals is indeed shocking. They will take these two ambiguous narrations which the authorities have reconciled with the many other Ahadith, to negate the prohibition of pictures which is stated categorically in numerous other Ahadith. It does not behove people of knowledge to interpret a seemingly contradictory Hadith in a manner which conflicts with the large body of other Ahadith. It is plain ignorance when a single conflicting Hadith is interpreted to contradict the teaching and the spirit of all the other Ahadith on the same subject. It is Waajib to reconcile the difference and to interpret the conflict to conform to the context of the other narration. But the modernists looking at the Ahadith with oblique vision and with a one-tracked mind to force their personal conclusion, ignore the categoric text and emphatic decree of all the other

Ahadith on the subject and then resort to faasid (corrupt) interpretation to extract a meaning to conform to their desires from one or two ambiguous narrations which the authorities have interpreted to reconcile with the original

and emphatic ruling of prohibition. Such compound jahaalat (ignorance) speaks volumes for the mental and Imaani corruption of the liberals who have set themselves up as authorities of the Shariah.

## THE EVILS

Even if the factor of idolatry is to be ignored, all the other factors of prohibition which the Shariah has taken into consideration for banning pictures of animate objects, exist to this day in this satanic practice. In fact, the factor of idolatry is applicable to images today just as it related to pictures in bygone times. In view of the evil of this practice, the Ahadith speak of the following topics in relation to pictures:

(1) That the picture-makers are mal'oon (accursed).

(2) That every picture-maker will be in the Fire. A special monstrous neck will emerge from the Fire to chastise the picture-makers.

(3) That all types of pictures of animate objects are prohibited, not only pictures pertaining to idolatry and ostentation. If ostentation (riya) is present, the prohibition will extend to pictures of even inanimate objects and to even garments, etc. Thus, the factor of ostentation is not the determinant.

(4) That even after the demise of the Sahaabah, the ban on pictures was retained.

(5) That Rasulullah (sallallahu alayhi wasallam) refused to enter the home specifically because there was a picture of a bird on the screen, not because that the screen was set up as an item of ostentation. The Hadith specifically states the reason for Rasulullah's displeasure and his refusal to enter.

(6) That Jibraeel (alayhis salaam) refused to enter Rasulullah's home because of the presence of a picture.

(7) That the Mala'ikah do not enter homes in which there are pictures, any kind of picture. The Ahadith categorically state this fact and there are no restrictions to the type of pictures.

(8) That the Ahadith are explicit in prohibiting all types of picture/images, whether two-dimensional or three-dimensional.

## ISLAMIC ATTITUDE

Anyone truly concerned with the Deen and conscious of the Reckoning of the Akhirah, and anyone who has some understanding of the operation of the principles of Islamic Law (the Shariah) will never interpret exceptional cases in a way to abrogate the Law of the Shariah. It is most unintelligent, to put it mildly, to venture an interpretation of an ambiguous Hadith so that a categoric law is cancelled and the spirit of the Ahadith neutralized.

## THE POMP OF THE KUFFAAR

About the material prosperity, scientific and technological superiority of the kuffaar, the Qur'aan Majeed instructs the Mu'mineen:

*"Do not let their wealth and their children surprise you. Allah Ta'ala only intends to punish them in this worldly life with this (pomp) and that their souls depart while they are unbelievers." (Surah Taubah, ayat 85)*



# INTER-FAITH DIALOGUE

"Today the kuffaar have lost all hope regarding your Deen. Therefore, do not fear them, but fear Me."

(Qur'aan)

As far as our Deen—Islam—is concerned, Muslims have nothing to compromise and nothing to make palatable for kuffaar consumption. In the presentation of the Deen, i.e. *Da'wat*, we are commanded to fear only Allah Ta'ala. The command is to present the Deen to the kuffaar in an unadulterated form—a form which is not watered down nor tainted with the hues of kuffaar conceptions. Such colours are chosen by modernists deficient in Imaan in order to make Islam palatable to the liberal and lewd tastes of the western kuffaar.

## THE DEEN

Allah Ta'ala says in the Qur'aan Majeed:

*"Verily, the Deen by Allah is only Islam."*

The truth of Islam—pure Islam—is emphatically stated in this Qur'aanic verse. Compromising the Deen in any way whatsoever can never be permissible.

Allah Ta'ala further warns in the Qur'aan Shareef:

*"Whoever searches for a deen other than Islam, never will it be accepted from him, and in the Aakhirah he will be among the ruined ones."*

When the Deen is presented at an 'inter-faith' convention/symposium/dialogue, the Baatil and Kufr religions are all put on par. The aim is not *Da'wat* and *Tableegh*. The dialogue of these inter-faith discussions is not *Da'wat*. *Da'wat* precludes the Muballigh being the audience listening to the presentation of kuffaar religions. *Da'wat* is not inter-faith dialogue. It is the clear and straightforward presentation of the Deen for inviting the kuffaar to enter into the fold of Islam for their own everlasting salvation in the Aakhirah.

## HADHRAT IBRAAHEEM

In a bid to justify inter-faith dialogue, modernists and misguided, short-sighted Ulama claim that such dialogue is valid because Hadhrat Ibraaheem (alayhis salaam) was the father of the three monotheistic religions, namely, Islam, Judaism and Christianity. Indeed shaitaan has adorned their nafsani logic for them. It is utterly false to aver that Hadhrat Nabi Ibraaheem (alayhis salaam) was the 'father' of Judaism and Christianity. These two are baatil religions of kufr and shirk. Nabi Ibraaheem (alayhis salaam) had never fathered kufr and shirk. He was the Father of iconoclasm (breaking of idols), He was the eliminator of kufr and shirk.

Refuting the fallacious claim of the miscreants and votaries of inter-faith dialogue which waters down and compromises the Haqq of Islam, the Qur'aan-e-Hakeem states:

*"Ibraaheem was neither a Yahudi nor a Nasraani. But he was a Muslim of*

*uncompromising*  
(*Haneef*)."

*straightness*

It is a vile slander to label Hadhrat Ibraaheem (alayhis salaam) as the father of the two kufr and baatil religions. Like all the Ambiya (alayhimus salaam) from Hadhrat Aadam (alayhis salaam) to Muhammad (sallallahu alayhi wasallam), Nabi Ibraaheem (alayhis salaam) was the propagator of only Islam. Only ONE Deen was known and propagated by every Nabi—the Deen of Islam.

There is no monotheism in Christianity. To dub it a monotheistic religion is a blatant falsity for pulling wool over the eyes of unwary and ignorant people. Judaism is kufr and perverted transgression. Its denial of Islam is venomous. To lump these two baatil religions with Islam is to compromise the Truth and Purity of Islam and to put Islam on par with kufr and shirk. The claim of these misguided votaries of inter-faith dialogue is palpably false.

## YOUR GOD AND OUR GOD

Another argument presented by the votaries of inter-faith dialogue is the Qur'aanic verse which states that "*Your God and our God is one God*". There is no basis for inter-faith dialogue in this aayat. Not only is the Creator of Muslims and the Creator of the Ahl-e-Kitaab the Same Creator, even the Creator of the Mushrikeen and idolaters (Hindus and Buddhists) is the Same as our Creator.

Islam is not only for presentation to the Ahl-e-Kitaab. It has come for all mankind. Neither is inter-faith dialogue permissible with Hindus nor with Jews and Christians. The Creator of all is the Same Creator.

Rasulullah (sallallahu alayhi wasallam) and his Khulafa sent Muballigheen and Mujahideen to the various rulers of the Ahl-e-Kitaab and to others as well. There was no inter-faith dialogue. The Message was clear. It was only *Da'wat*, not dialogue. There is nothing to discuss. Islam has only its presentation for acceptance by the kuffaar. There is no scope for finding common ground or to function on par with the baatil religions.

These inter-faith gatherings are ploys of the kuffaar for opening up avenues of misguidance for Muslims. At these discussions, Muslims are required to be 'tolerant' of the views of kufr and baatil of the kuffaar and to present a concept of Islam which is palatable to the kuffaar participants of the dialogue. There is no goodness in such inter-faith dialogue.

*"If you are unable to do good to a person, at least refrain from harming him. (Yahya Bin Mu'az)"*

## HASAD

Someone asked Rasulullah (sallallahu alayhi wasallam) for a remedy for *hasad* (jealousy). Rasulullah (sallallahu alayhi wasallam) said: "Do not reveal your *hasad* to anyone nor speak ill of the person for whom you are envious."

## RUINING CHILDREN

When there is no uniformity of parental ta'leem and tarbiyat (teaching and training), the children are generally ruined. They develop split personalities with cunning, deceit and falsehood becoming outstanding features of their character.

It is for this reason that the mother should never allow her children to conceal anything from their father. The child should be encouraged and ordered to do everything openly, nothing secretly.

Children are mostly in the company and under the influence of their mother. If the mother does things behind her husband's back and teaches her children to conceal her misdeeds from their father, she has opened the door for the moral ruin of her children.

Since such misdeeds are appealing to the nafs, the little children will interpret their mother's actions as being proper and their father's prohibition to be injustice and harshness. They too will grow up in this mould. Cunning and deceit will become integral constituents of their character. The reformation of such children is indeed a gigantic task.

## A DECEITFUL WOMAN

Hadhrat Nabi Musaa (alayhis salaam) had made a special dua on a container of water which was thrown into a pond. The entire pond acquired a miraculous property.

A woman guilty of infidelity would be tested at the pond. If she drank of the water, her face would darken and she would immediately die.

In Bani Israeel there was a pious man who had become suspicious of his wife. He had valid grounds for suspecting his wife to be unfaithful. He reported the matter to the Qaadhi who ordered that the woman be taken to the pond.

The cunning and guilty woman was well aware of the consequences of her drinking of the water. The cunning woman therefore resorted to deceit. She had an identical twin sister. She convinced her sister to go to the pond. The Qaadhi and others would not know the difference. Since the twin sister was innocent, the water would have no effect on her.

Complying with the wishes of her sister, she went and drank of the water which had no effect on her. The people were surprised and annoyed with the husband whom they now thought to have slandered his wife.

Meanwhile the woman who had drank of the water went to her sister to report what had transpired. As she spoke, her breath reached her sister. Her face darkened and she dropped down dead. Her deceit and infidelity thus became known. Evil cannot be concealed forever. Allah Ta'ala will make it manifest.

## ALLAN'S ENEMIES

Rasulullah (sallallahu alayhi wasallam) said that a person who is envious of prosperous people, is the enemy of the *Ni'maat* (bounties) of Allah Ta'ala.



# THE HAQQ MUST TRIUMPH

*"Then the sorcerers were thrown into sajdah (prostration). They said: 'We believe in the Rabb of Haaroona and Musaa'.*

*He (Fir'oun) said: 'You believe in him Before I have given you permission? Certainly, he (Musaa) is your chief who has taught you magic. Most assuredly, I will cut off your hands and feet on opposite sides, and I will crucify you on date trees. Surely you will then know who is sterner in punishment and more enduring.'*

*They (the former sorcerers) said: "Never will we prefer (and accept) you over the evidence which has come to us and over Him Who has created us. Therefore, do whatever you want to do Verily, you can only decide in this worldly life"*

*"Verily, we have believed in our Rabb so that He forgives us our sins (in general) and the magic (in particular) which you had compelled us (to perpetrate). And Allah is The Best and the One Who will Endure Forever."*

*(Surah Taahaa, Aayaat 70, 71, 72, 73)*

When Haqq is pitted against baatil, Haqq always triumphs. Fir'oun had summoned the greatest experts in the science of *sihr* (magic), Numerous sorcerers from the entire country answered the call of Fir'oun. They had to eliminate Hadhrat Musaa (alayhis salaam).

Fir'oun, his noblemen and his army were helpless in front of Hadhrat Musaa (alayhis salaam) whom Allah Azza Wa Jal had fortified with the *Mu'jizah* (Miracle) of the *Asaa* (Staff) which would become miraculously transformed into a mighty serpent at the command of Hadhrat Musaa (alayhis salaam). The other *Mu'jizah* was the *Yad-e-Baidhaa* (the Glittering Hand). When Hadhrat Musaa (alayhis salaam) would withdraw his hand after placing it inside his kurtah, it would become a dazzling sun which blinded all those who dared to look at it. Fir'oun and his myriad were helpless in any confrontation with Hadhrat Musaa (alayhis salaam).

But Fir'oun attributed these two *mu'jizah* to magic. He therefore summoned the top magicians of Egypt to defeat Musaa (alayhis salaam) in a public challenge. It was a festival day. Thousands of people assembled in the arena to observe what was believed to be the certain defeat and destruction of Hadhrat Musaa (alayhis salaam) and Hadhrat Haaroona (alayhis salaam).

Prior to the duel, Hadhrat Musaa (alayhis salaam) called the sorcerers to *Tauheed*. His discourse threw them into trepidation. The sorcerers entered the arena with doubts in their mind. They had misgivings about their anticipated victory. They had a foreboding that something was amiss. They were experts in the art of magic. An expert can recognize a qualified man or expert in the same science. They could see that Hadhrat Musaa and

Hadhrat Haaroona (alayhimas salaam) were not sorcerers.

Nevertheless, the challenge had to be met. When Hadhrat Musaa (alayhis salaam) called on them to initiate their magic, they threw down their rods and sticks "in the name of Fir'oun". The earth in front of them and the thousands of people was instantaneously filled with frightening snakes and serpents of a thousand kinds. So frightening was the scene that even Hadhrat Musaa (alayhis salaam) was overcome with fear. Thus the Qur'aan mentioning this, says:

*"Then fear entered into the heart of Musaa."*

But Allah Ta'ala revealed to Musaa (alayhis salaam):

*"Do not fear. Most assuredly, you will be victorious. Cast down (the Staff) which is in your right hand. It will swallow what they have perpetrated. They have only demonstrated the act of a magician. And, the magician does not win wherever he may come."*

At the juncture of this *Wahi*, Hadhrat Musaa (alayhis salaam) cast down his *Asaa*. The mighty serpent in one breath swallowed the myriad of serpents which the *saahireen*

(sorcerers) had conjured up. Instantaneously, the field was cleared and Musaa (alayhis salaam) stood high and victorious. Haqq had triumphed and *baatil* had disappeared. And, so the *Saahireen* by the overwhelming force of *Taufeeq* of Imaan instilled into their hearts by Allah Ta'ala, fell down in Sajdah and declared their Imaan in the Rabb of Haaroona and Musaa.

They made specific reference to the Rabb of Haaroona and Musaa so that Fir'oun may not misunderstand their Sajdah. Formerly they would prostrate to Fir'oun since they had believed that he was their rabb. It was for this reason that they left not the slightest ambiguity in the Rabb Whom they had now accepted.

The Imaan of the *Saahireen* was indeed remarkable. Instantaneously they were transformed into Auliya of the highest rank. The sweetness of Imaan which filled their hearts was such that they preferred their hands and feet be cut off while alive. They preferred being nailed to trees and die slow, lingering deaths under torture. But they did not prefer to abandon their Imaan. This is the sweetness of Imaan which no power can efface from a heart in which Imaan has grounded itself. This is the meaning of *Taufeeq* from Allah Ta'ala.

We all should always make dua for *Taufeeq* for the safety of our Imaan and for steadfastness on *A'maal-e-Saaliha* and for the ability of constantly increasing our *taqwa*.

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## NO EMPIRE ENDURES FOREVER

dominance is made possible by Muslim transgression. Since the followers of Islam have abandoned the Sunnah of Rasulullah (sallallahu alayhi wasallam) and have aped the American way of life, Allah Ta'ala has placed the U.S.A. in the position of the master and the Muslims as slaves of this kaaafir master. This is a punishment for Muslim disobedience. The Hadith is emphatic and categoric in this assertion. But as the Qur'aan repeatedly declares: "Every nation has its appointed time." The quicker Muslims turn faithfully and obediently to the Sunnah, the quicker will be the demise of the U.S.A. and all kuffaar powers,

The Qur'aan Majeed says: "There is no aid but from Allah, The Mighty, The Wise."

Only Allah Ta'ala grants political power and only He snatches away this power. Like all things in this universe are subjected to laws, so to is political power and sovereignty on earth. In so far as kuffaar are concerned, fairplay and justice will ensure for them political dominance on earth, hence the Sages of Islam say:

*"An empire can endure with kufr, but not with zulm (oppression and injustice)."*

When a nation becomes oppressive and brutal like the Israelis of today, it heralds the beginning of its demise. However, in relation to the Ummah of Islam, the worldly cause for their domination and power is ONLY complete obedience to the Shariah and Sunnah

while the cause of their degeneration and enslavement to the kuffaar is abandonment of the Shariah and Sunnah. If Muslims can only understand this truth and Qur'aanic command, they will once again regain their elevated position on the hilltops of the world.

### AMERICAN IMPOTENCY

Inspite of its tremendous firing power and massive military, in spite of its superpower status and image, America is unable to apprehend a single old man—Usaamah Bin Ladin. It had to fire dozens of intercontinental missiles in a bid to eliminate one Mujahid who has become the cause of numerous nightmares in American circles. All its missiles could not achieve the aim.

### AFGHANISTAN

Afghanistan is an impoverished land with absolutely no governmental infrastructure in the conception of the West. In relation to America and the West, Afghanistan has no military, no airforce and no wealth whatsoever. It is a landlocked, barren, wasteland inhabited by tribesmen. But, this noble Land with its Valiant Islamic Fighters, cannot be humbled by the superpowers of the world. This fact should be ample evidence for the impotency of the so-called American empire and its military might which awes and enamours people immersed in crass materialism. But, the Army of Islam fights on its Imaan not on its stomach. If only Muslims would understand the power inherent in an Imaan adorned with baatini Noor dependent on obedience to Allah Ta'ala.



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# MENTAL COLONIZATION

The growing generations of the Ummah were held in ignorance of their Deen. Then came the final installment in the plot. Western education was thrust onto the populace. The cream of Muslim youth had their minds subverted with kufr and immorality. They were exported to western universities in England and thoroughly groomed and schooled in kufr. Thus came into being a new breed of 'muslims' with minds colonized. This breed of pseudo-Muslims returned to rule their lands on behalf of their colonial masters.

## THE NEW BREED

This new breed of hybrid 'muslims' returned with a hatred for Islam—a hatred for the Sunnah of Rasulullah (sallallahu alayhi wasallam). But they were schooled in western diplomacy which made them adept in the exercise of concealing their kufr and presenting a false façade of nafaani 'Islam' which was appealing the ignorant masses of slaves living in the Muslim lands.

It was this new breed of kuffaar—westernized Arabs and Asians—born in Muslim homes and educated by kuffaar in kuffaar universities—masquerading as Muslims under the subterfuge of Islamic names, who dismantled the Khilaafat and introduced the kaafir system known as democracy. It is by the medium of this system of government that the westernized 'muslims—the puppets and slaves of the West—entrenched themselves in the seat of government. The West had thoroughly prepared the stage for their proteges to perpetuate their colonial stranglehold on the lands of the Ummah.

We therefore see today that all the countries of Islam barring Afghanistan, are throughly under western yoke. They are still ruled by the colonialists who have put up their democratic fronts to impose their kufr and immorality on the ignorant Muslim masses.

## A WIDOW AND RASULULLAH

(sallallahu alayhi wasallam)

Rasulullah (sallallahu alayhi wasallam) said that a widow, who inspite of her wealth and honourable position in society does not marry again solely to care for her children, and in this effort she loses her beauty and figure, will be close to Rasulullah (sallallahu alayhi wasallam)—as close as the forefinger is to the middle finger.

She will be a very close neighbour of Nabi-e-Kareem (sallallahu alayhi wasallam) in Jannat.

This Hadith does not discourage widows from marriage. It merely speaks of the lofty rank of a widow who refrains from marriage in order to care for her little children. When there is a greater probability of her children being neglected if she should marry again, then it is preferable that she refrains from marriage. She should also be such a woman who has the fear of Allah Ta'ala and who will be able to maintain her honour and chastity.

The corruption of the western proteges—those in government in Muslim lands—suits the plan and plot of the western kuffaar. The policies for government are formulated by the West, sometimes directly by America, Britain or France, and mostly through their agents—United Nations, the World Bank and other similar agencies which are all the creations of the western kuffaar.

## TASHABBUH

*Tashabbuh bil kuffaar* (Emulating the kuffaar) is the product of colonized minds and hearts. Everything of the kuffaar appears appealing and progressive while the Sunnah of Rasulullah (sallallahu alayhi wasallam) is detestable and retrogressive. It has therefore become convenient and expedient for the pseudo-muslims to attribute the Sunnah to the Ulama so as to find plausible grounds for refuting and rejecting it. The ignorant masses are misled into believing that the Shariah is the creation of the Ulama while in reality it is the Qur'aan and the Sunnah. But colonized minds and hearts have made people the slaves of the nafs and the slaves of their colonial masters. This disease is deeply embedded in the hearts of Muslims. It is for this reason that they are still under the yoke of colonialism, albeit in different spheres—mental, social and economical.

About these westernized puppets parading as Muslims and milking the lands of Islam on behalf of their colonial masters, the Qur'aan Majeed says:

"Those who do not govern according to that which Allah has revealed (i.e. His Shariah), verily, they are the kaafiroon."

This is the situation prevailing in all Muslim lands today—all governments besides the government of the Talibaan, are kufr governments.

## ABUSE

When someone reports to you that a certain person has abused you, then understand that this reporter is the one who is abusing you.

## KINDNESS TO NEIGHBOURS

Faqeeh Abu Laith (rahmatullah alayh) said that kindness to neighbours entails four acts:

- To aid the neighbour when he is in need.
- To refrain from desiring what the neighbour has.
- To refrain from causing the slightest inconvenience to the neighbour.
- To tolerate the inconveniences which the neighbour causes one.

Rasulullah (sallallahu alayhi wasallam) said that Jibraeel (alayhis salaam) emphasised the rights of the neighbour so much that he thought that the neighbour would be made an heir in one's estate.

# TAUFEEQ

*Taufeeq* is the spiritual willpower and enthusiasm which Allah Ta'ala infuses into the heart of the Mu'min. With *taufeeq* from Allah Ta'ala, the Mu'min acquires the will and determination for *A'maal-e-Saaliha* and for *Istiqaamat* (steadfastness) in whatever good he does. The acquisition of *taufeeq* depends on the desire for this spiritual ability.

Hadhrat Sahl Tastari (rahmatullah alayh) said:

*"You will not acquire the ability for true Taubah (repentance) as long as you do not adopt silence. You will not acquire silence as long as you do not adopt seclusion. You will not gain seclusion as long as you do not consume what is only halaal. You will not gain the concern for consuming only halaal as long as you do not correctly fulfil the rights of Allah (i.e. correctly and punctually observe His Commands). You will not be able to fulfil the rights of Allah Ta'ala as long as you do not guard your physical limbs. And whatever I have said, you will not acquire it as long as you do not desire to gain taufeeq from Allah Ta'ala."*

Allah Ta'ala has bestowed *Aql* (intelligence) and discernment in man. Along with this he has received the guidance of the Ambiya. It is now left to him to constantly make dua for *taufeeq* and to struggle along the Path to reach Allah Ta'ala in whatever way he is able to. Allah Ta'ala will strengthen and fortify him as He deems fit.

# ZALIMEEN

Hadhrat Sufyaan Thauri (rahmatullah alayh) said that the following types of persons are regarded as *zaalimeen* (oppressors):

- A person who makes dua for himself and forgets his parents in particular and other Muslims in general.
- A person who does not recite at least 100 verses of the Qur'aan Shareef daily.
- A person who enters a Musjid and comes out without having performed at least two raka'ts Salaat.
- A person who passes by a qabrastaan (cemetery) and fails to make Salaam and Dua for the inmates of the graves.
- A person (village dweller or traveller) who happens to be in the city on Fridays but abstains from performing Jumua Salaat.
- A person in whose neighbourhood lives an Aalim but he refrains from acquiring knowledge of the Deen from him.
- An unmarried young man who does not acquire knowledge of the Deen.
- A person who eats while his neighbour is hungry.



# QUESTIONS and ANSWERS

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**Q. I have read in The Majlis the explanation of an invalid annulment issued by the Jamiatul Ulama of Transvaal. What is the position of the woman if she gets married to another man? And what should a man who has read this article do if he contemplates marrying the lady concerned?**

**A.** The error of the Jamiatul Ulama is so glaring and so conspicuously in conflict with the Shariah that there leaves no scope whatsoever for interpreting that the annulment is valid. It is just like saying that tinned pork is halaal. The Jamiatul Ulama has absolutely no Shar'i grounds for having issued a decree of annulment. This is one issue which they cannot ignore nor may the lady concerned ignore it. If the Jamiatul Ulama members ignore it, they do so at the peril of their Imaan for they will then be guilty of gross concealment of the Haqq and mutilation of the Shariah. They will slide into the category of the Ulama of Bani Israa'el who were adept at such practices. The Jamiat should fear Allah Ta'ala and adhere to the Haqq by retracting their invalid annulment decree and warning the lady that her Nikah is still intact. Any mock nikah will be invalid and any union with another man on the basis of a mock nikah will be an adulterous union with all its grave implications.

If the Jamiatul Ulama of Transvaal feels that it has valid Shar'i grounds for its annulment, it should make these public and refute our argument with Shar'i *dalaail*. If we have erred, there will not be the slightest hesitation in a retraction from our side. Everyone can err. But to conceal the error, to adorn it with *nafsaaniyat* and *baatil* and to allow people's moral and spiritual lives to be ruined with immorality solely to maintain a falsely perceived respect and honour are among the most heinous crimes in which the learned men of Bani Israa'el specialized.

A word of advice for the Jamiatul Ulama of Transvaal is that it should not leave youngsters who came yesterday from Madrasah to decide such grave issues as annulment. May Allah Ta'ala guide us all and save us from the evils lurking in our nafs.

**Q. A man fondled the bare breast of his daughter-in-law. The daughter-in-law reported this incident to her husband. But the father-in-law denies it and the husband refuses to accept the allegation of his wife. What is the fatwa?**

**A.** Such despicable action terminates the Nikah of his son. The girl is no longer the wife of the man's son. However, since both the man and his son refute the girl's allegation, the Qaadhi (Islamic Court) will not accept the accusation without Shar'i evidence. In view of the denial by both the husband and the father-in-law, the ruling will be that the Nikah is valid and she has to remain as the wife of this man's son. But Allah Ta'ala is aware of the truth. The man should understand that he can never escape the ultimate apprehension by Allah Ta'ala. Regardless of the disgrace, he should own up, speak the truth so that the husband and wife can part ways. On the other hand, if she is speaking a lie, then they need not be concerned over her allegation. Furthermore, it should be understood that we have no Islamic courts here. If the woman is 100% certain of the misdemeanor of her father-in-law and she knows that he is speaking a lie in his denial, then she should of her own accord leave the home and make it known to the people what had happened. If the husband, however, agrees to let her go without argument, then there will be no need to publicize the matter. To, satisfy himself, the husband should give her Talaq. He should understand that there are two possibilities here: Either the girl is speaking the truth or she has fabricated the accusation in order to be

separated. If it is the former possibility, then the Nikah is finally severed and living with her will be zina. If it is the second possibility, then there is no goodness in living with such a vile woman who will stoop to such degenerate lengths to defame her father-in-law for the sake of a separation. She is capable of just anything. It will therefore be intelligent to give her Talaq so that she may go her way.

**Q. Is it permissible for a Muslim to hire his property to a non-Muslim for operating a non-halaal butchery?**

**A.** It is not permissible.

**Q. A relative has a large interest-bearing bond on his house. He has to pay a considerable sum monthly as interest to the building society. The relative lives comfortably, but since his debts are more than his Zakaat assets, he technically qualifies to accept Zakaat. Is it permissible for us to pay the bond with our Zakaat?**

**A.** When doing something, it is not sufficient to look at only the discharge of an obligation or its validity. The spirit of Allah's Law should be taken into consideration. The primary purpose of Zakaat is to feed the *fuqara* and *masaakeen*. To support widows, orphans, the destitute and the like, is the function of Zakaat. While the Zakaat will be discharged if given to the person who has a large bond, the needs of thousands of destitute Muslims as opposed to the need of this solitary relative, are of prior and primary importance. If Zakaat has to be channelled into building societies to pay interest and debts of luxury, the fundamental purpose of Zakaat will remain unfulfilled. There are innumerable millions of Muslims really suffering. Their lives revolve around bread and water. They live in the open, exposed to the harsh elements of a variety of kinds. Zakaat should be for them, not for paying interest-bearing bonds. At most, the luxury house can or will be sold and the person will have to live in a hired house. While we are not minimizing the hardship for even such a person who has to lose his luxury home, we have to accord priority to those whose condition is absolutely heart-breaking. Zakaat should not be utilized for paying interest-bearing bonds.

**Q. In our town two Maulanas have joined a non-Muslim cricket team/club. Is there any scope for Ulama to join non-Muslim sport teams?**

**A.** Leave alone Ulama, it is haraam for even illiterate Muslims to join sport teams which consist of only Muslims. Ulama NEVER join such evil and immoral activities. The possession of a Madrasah certificate does not make a man necessarily an Aalim. The Qur'aan Majeed stipulates *khashiyat* as the essential condition for the qualification of Ulama. *Khashiyat* is the fear of Allah Ta'ala which only such people possess who have been blessed with *roohaani* vision. A book-maulana is not in the Fraternity of the Ulama who are the *Waratha* (Heirs) of the Ambiya. Just imagine an Aalim in a crowd of kuffaar and fussaqa stupidly running after a ball or hitting a ball. The lightest evil in this game of the kuffaar is hitting the ball and running after the ball. Only stupid people bereft of *Aql* are capable of such stupidity. Besides the ball, there are other grave evils associated with kuffaar sports which are haraam.

**Q. A dispute has developed between a father and his son. The father had a well-established business, into which he had introduced his son. The son worked in the shop along with his father. All expenses for the son's home were paid from the business. After some time the father transferred the business into his son's name. Both continued to work in the business as usual. Now**

after some years, the son says that he wants to withdraw from the business and go on his own. He demands that his father pays him his share which he says is half of the business. The father refuses and claims that his son has no share in the business. What is the Shariah's ruling in this dispute?

**A.** The son, himself, and whatever he has belong to his father. Even his physical body is 'owned' by his father. He should hang his head in shame for his disobedience and ingratitude. Transferring the business into the son's name has no Shar'i effect if the father had not verbally made a gift of the business and its assets to the son. The verbal declaration too is insufficient. For the *hibah* (gift) to be complete and valid, possession is essential. The son's claim that he owns half the business is baseless. If his father does not want him to leave, he should remain in the business under the protective wing of his father, and not destroy his worldly life and his Aakhirah with ingratitude and disobedience. If there is no valid Shar'i reason, he should obey his father and tolerate whatever little inconveniences he perceives from his father's side.

RABIUL-AWWAL 1422/ JUNE 2001

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P.O. BOX 3393, PORT ELIZABETH, 6056, SOUTH AFRICA

VOL. 14 NO. 10

## JIHAD IN ISLAM AND ITS PREVALENCE IN TODAY'S UMMAH

The institution of Jihad is integral to Islam. It is part of our Imaan. No Muslim can deny this institution of fundamental importance. The prime aim of Jihad is to open up the way for *Da'wat and Tableegh* so that mankind is introduced to the Truth of Islam thereby assuring their salvation in the Hereafter.

### OBLIGATION

The purpose of Jihad is not simply territorial expansion and the establishment of a world empire for mundane motives and gains. Essentially Islam is expansionist having the entire globe within purview of its *Da'wat*. The original Jihad is the incumbent obligation of the Islamic states.

but the dismal truth is that today there is only one Islamic state—Afghanistan ruled by the Taliban. All other Muslim countries are ruled by kufr and semi-kufr governments. In Qur'aanic terms they all are kuffaar. Explicitly making this declaration, the Qur'aan Shareef states:

**"Those who do not rule according to what Allah has revealed, they are the kaafiroon."**

A government of any Muslim state which does not have the Shariah and the Sunnah as its Law, is a government of kufr. Jihad cannot be expected to be waged by governments of the kuffaar.

### AFGHANISTAN

Taliban Afghanistan while an Islamic state, is not in a position to embark on original Jihad. Original Jihad is not a defensive action. It is an offensive war in Allah's Name. It is a war with the goal to dominate and subjugate the world and bring all kuffaar states under its subjugation in the same way as were the Jihad campaigns of the Sahaabah. Obviously such an Islamic State with such an expansionist outlook and goal based on Divine Command can never become part of a kufr organisation such as the United Nations or of any of its appendages.

Afghanistan has not as yet emerged on the international platform to carry aloft the Standard of original Jihad. Every Muslim is under obligation to constantly supplicate to Allah Ta'ala to hasten the Day when the Ummah can see the Taliban spilling out of Afghanistan and vanquishing the enemies of Allah, the enemies of Islam and the enemies of the Ummah. Nothing is impossible for Allah Ta'ala.

### NUSRAT-e-ILAAHI

When Allah's Nusrat (Help) arrives, no nuclear power and no other force will be able to block the advance of the Standard-Bearers of Jihad. The advance and success of Muslims are totally dependent on Allah's aid, not on military equipment—not on sophisticated weaponry and not on any type of aid from the kuffaar. We are in need of only Divine Aid, nothing else and nothing more.

This Aid in turn is dependent on our obedience to Allah Ta'ala. This again depends on our moral reformation and spiritual elevation. These achievements can be accomplished ONLY by a reversion to Orthodox Islam—to the Sunnah of Rasulullah (sallallahu alayhi wasallam). We cannot achieve any true measure of even worldly success minus the Bedrock of Islam, which is the Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam).

### TRAINING AND ARMS

The Ummah is not in need of physical and military training. Even in this day, the Taliban have demonstrated practically this truth. They are not only "untrained" in the western conception, but they are in fact averse to the methods of western militaries. Without having received training in western-type of warfare tactics, the Taliban have successfully employed western and eastern manufactured arms to defeat the enemy.

### SPIRITUAL TRAINING

If there is anything lacking and needed by Muslims, it is spiritual training and moral reformation. The pollution of the nafs has to be eliminated and the attributes of the Sahaabah have to be inculcated in us. This cannot be achieved by conferences and stupid symposiums and conventions designed by modernists heavily impregnated with western liberal kufr conceptions.

From the very inception of Islam, down the centuries of Islam's history, every fair-minded Muslim will bear testimony that it were always and only the orthodox followers of the Sunnah who had held aloft the Flag of Jihad and who had achieved successes and victories for Islam. Even today, we witness that the orthodox—the "fundamentalists"—are the only ones who are in the Frontline of Jihad. The Taliban are such orthodox Muslims.

### FOLLOWERS OF THE SUNNAH

Besides the Taliban, there is only one other group which is waging a Jihad on the Ticket of Islam. They are the Mujahideen in Chechnya. While they may not be as rigid as the Taliban are in terms of the Shariah, nevertheless, they (the Chechen Mujahideen) have as their goal the establishment of a Shariah State based on the Qur'aan and Sunnah.

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## THE TRAINING CAMP IN PORT ELIZABETH

The Musjlisul Ulama of S.A. wishes to clarify a misconception regarding the physical training camp existing in Port Elizabeth. About a decade ago in the aftermath of the P.E. riots, the training camp came into existence. In the initial stage we were associated with the camp.

However, soon thereafter, we dissociated from the camp. We are therefore in no way whatsoever connected or associated with the camp, not even in a spiritual capacity. Since many people all over the country are under the impression that the Musjlisul Ulama is operating this training camp, this clarification has become necessary.

## BUILDINGS FOR RIYA AND ISRAAF

A grave spiritual malady in this age of proximity to Qiyaamah is the desire for erecting Musjids for the sake of *riya* (ostentation). To give practical expression for *riya*, huge amounts of money (millions of rands) are being squandered in unnecessary Musjid projects—Musjids built in areas where there is no need. Others again squander vast amounts of money in unnecessary adornment of Musjids.

This *riya* and *israaf* (waste) are being committed at such a critical juncture in the Ummah's history where millions of Muslims are languishing in great suffering. Poverty, squalor and general suffering have become the state of life for innumerable Muslims all over the world. Worse than all this physical suffering is the colossal ignorance of basic Islamic teachings. Millions of the Ummah's children the world over are growing up as fodder for the kufr machine of the kuffaar missionaries and other forces. Yet Muslims in their drunken

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# QUESTIONS AND ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393  
PORT ELIZABETH

**Q.** In the poultry business there is always a high mortality of poultry which has to be disposed off by burning or burying. According to the Shariah will it be permissible to make petfood with the dead poultry and sell it?

**A.** Dead poultry and animals are impure and haraam. According to the Shariah it is not permissible to feed even dogs with such carrion. It is haraam to convert the poultry-carrion into petfood.

**Q.** A man is bedridden and has no one to clean him after he has answered the call of nature. He has no wife. Does he have to perform Salaat in this state? Will his Tayammum be valid?

**A.** Yes, his Tayammum is valid. He has to perform Salaat even if his body and clothes are *najis*. If there is simply no way in which he is able to cleanse himself (i.e. his satr), he should still perform Salaat in whatever condition he may be as long as he is able to take Tayammum or make wudhu.

**Q.** I had ordered goods from a wholesaler from another town. The transport was supposed to be paid by me. The supplier sent the wrong goods, but he wants me to pay half the transport costs. I feel that I am not liable for paying any share of the transport costs. What is the Shariah's ruling?

**A.** If you have returned the goods, the supplier has to pay the full transport cost. He cannot demand half share from you since the error is his. However, if you decide to keep the goods, you are liable for the full transport cost even if wrong goods were sent.

**Q.** In the first raka't before beginning Qira'at, some people recite 'Subhaanakallaahumma..', while others recite 'Inni wajjahtu....' What is the correct version?

**A.** Hanafis should recite 'Thana (Subhaanakallah...), and Shaafis should recite 'Inni Wajjahtu...'

**Q.** Should Athaan be recited for every Qadha Salaat?

**A.** It is preferable, not compulsory. If Qadha is performed in a Musjid or any public place, Athaan should not then be recited for Qadha Salaat

**Q.** In all abattoirs, animals are hung upside down when slaughtered. Are such slaughtered animals halaal?

**A.** If at the time of slaughtering, the animal is alive, it will be halaal. But the act of hanging it upside down is haraam. It is evil and cruel to adopt this kuffaar style of slaughtering. In spite of the meat being halaal, Muslims should not consume such meat. When a haraam and a cruel act is committed, Allah's Wrath descends. Such meat is bound to exercise a harmful spiritual effect. The kuffaar system of slaughtering has become accepted by Muslims. They go about this matter as if everything is permissible. They believe that there is no harm in this evil kuffaar method of brutality inflicted on the *makhloq* (creation) of Allah Ta'ala. Every act of pain and injury inflicted on an animal prior to slaughtering is haraam.

**Q.** The United Nations has set aside a day for prayers. Women gather on this day for the prayers. Muslim women also attend the function in Christian churches. What is the Shariah's position?

**A.** To state the Shariah's position is superfluous. A Muslim child is also aware that it is haraam for any Muslim to participate in kuffaar prayer functions. The prohibition is aggravated when a church has to be attended. And, the sin is worse when Muslim women who are not allowed in even a Musjid, perpetrate such flagrant kufr and shirk in addition to flagrant violation of Hijaab.

**Q.** What is the standing of a Muslim who participates in a Christian prayer service in a church?

**A.** He/she becomes a *murtadd* thereby. He/she loses his/her Imaan. The nikah becomes null. It is necessary for Taubah, renewal of Imaan and also of the nikah.

**Q.** A woman refuses to perform her daily Fardh Salaat giving the excuse that she is too busy. What can the husband do to reform her?

**A.** He has to verbally admonish her. If advice and admonition fail, he should display his anger and annoyance by refusing to speak to her. He should not eat the food she prepares. If this fails, he should separate himself from the marital bed. If this also fails, he should lightly beat her as commanded by the Qur'aan Shareef. If this too fails, he

should divorce her. A Muslim man cannot live with such an evil female *shaitaan* who refuses to perform Salaat.

**Q.** A woman in an advance stage of pregnancy dies. Should Janaazah Salaat be performed for the unborn foetus as well?

**A.** Janaazah Salaat is performed for only the woman, not for the unborn foetus.

**Q.** A non-Muslim delivers halaal meat from the abattoir to a Muslim butchery. No Muslim accompanies the non-Muslim. What is the state of this meat?

**A.** Since there is no Muslim supervision and control over the meat, it is not permissible for Muslims to sell, buy or consume such meat. It will be said that this meat is haraam.

**Q.** Some Muslims who slaughter their own animals at a non-Muslim abattoir where haraam meat is slaughtered and stored, also store their slaughtered carcasses in the same fridges where the haraam animals are stored. They put a sticker or a stamp mark to identify their carcasses. They then leave their carcasses among the haraam carcasses. These are collected by them the next day. Is this permissible?

**A.** The meat is haraam irrespective of their stickers, etc. It is not permissible to leave halaal meat together with haraam meat and place it under the supervision and control of the kuffaar. This action renders the meat haraam.

**Q.** A person misses several Salaat due to unconsciousness. Does he have to make qadha of such missed Salaat?

**A.** If he remained unconscious for 24 hours or more thus missing five Salaat, then there is no qadha for the missed Salaat. The obligation is waived. However, if he missed less than five Salaat, he has to make qadha.

**Q.** A couple is engaged. Nikah has not yet been performed. Is it permissible for them to speak on the telephone?

**A.** All unnecessary speaking and communication whether by phone or letter, are not permissible between man and woman even if they are engaged.

**Q.** A woman whose husband has died returns to spend her iddat with her children and mother-in-law (e.i. the marital home). Her mother and aunt from another place joins her. Is this necessary? The mother also imposes on her daughter an i'tikaaf iddat and restricts her from speaking to her late husband's uncle or to any other elderly male of her husband's family. Does the mother have this right?

**A.** There is no such thing as 'itikaaf iddat'. While it is not necessary for the mother to stay with her daughter during the iddat period, nevertheless, if she (the mother) has a valid reason for choosing to remain with her daughter during the iddat, it will be permissible. In fact, it might be necessary. The mother acted correctly and Islamically by forbidding her daughter speaking to her husband's uncle. The husband's uncle is her ghair mahram. She may not unnecessarily converse with him even in the presence of others. It appears that the mother has a good reason for wanting to be with her daughter during the iddat.

**Q.** A man is married 15 years. Four years ago his long-suffering wife goes home to her family and has refused to come back to her husband. Her husband makes no attempt to call her back or to reconcile with her. Is this marriage still valid? If they want to reconcile, how will this be possible?

**A.** If the woman walked out of the marital home without the consent of her husband, then she is under the curse of Allah Ta'ala and His Angels. She is in grievous error. But the marriage is still valid as long as the husband has not issued Talaq. The husband is not in error for not making an attempt to reconcile. The woman is the flagrant sinner.

If she wants to reconcile, the matter is quite simple. She should simply go home to where she belongs and apologise to her husband for her disobedience. The home of her parents is not her home. Her marital home is her home. She just have to return home. No man who fears Allah Ta'ala will expel his wife from the marital home if she wants to come back and live as a decent Muslim wife is

supposed to live.

**Q.** I have made khatam of the Qur'aan Shareef for my dead relatives. Is this permissible?

**A.** It is permissible to recite the Qur'aan Shareef as much as one wishes as isaaal-e-thawaab for the deceased. However, the customary gatherings and functions associated with 'khatams' are innovations and not permissible. You may recite at home as much of the Qur'aan you wish. You may make as many khatams as you wish.

**Q.** A Muslim butcher mixes fat even ostrich meat in mince which he sells as beef mince. Is this permissible?

**A.** It is haraam to deceive people in this way. It is waajib on him to display a notice to announce that his 'beef' mince is a mixture of these various items.

**Q.** The Jamiatul Ulama (Eastern Cape) has branded all meat sold by Muslim butcheries in Port Elizabeth and Uitenhage as haraam. However, some Ulama in Port Elizabeth claim that the meat is halaal. Why this conflict?

**A.** Brother, the basis of the conflict is nothing but nafaaniyat, shaitaanityat and hasad. The Jamiatul Ulama (Eastern Cape) has presented cogent and Shar'i reasons for its proclamation. Those who assert that the meat is 'halaal', base their claim on pure nafaani emotions. They are unable to contradict even a single of the reasons tendered by the Jamiatul Ulama for its ruling. It does not behove a man who believes in his mind that he has knowledge of the Deen, to mislead the servants of Allah Ta'ala by blurting out nafaani trash. Their claims are nafaani trash because they do not have even a hazy idea of the evil, deplorable and haraam set-up prevailing at the abattoirs which the Jamiatul Ulama inspectors inspected five times in two weeks. It really makes us wonder what these 'ulama' will answer to Allah Ta'ala on the Day of Qiyaamah for blurting out baatil and misleading people, May Allah Ta'ala protect us from the evil lurking in our nafs and from the deceptions of shaitaan.

**Q.** The kabr plots which the Muslim burial society in our area sells are very expensive. These plots are sold on a first come-first served basis. Only rich people can afford to purchase these grave-plots and they will obviously buy up the graves while the poor are left out. What will happen to the poor who cannot afford to buy these expensive grave-plots?

**A.** You are worrying about futility. Do you know of any poor Muslim who was not buried or whose body was left to decompose on account of lack of money to purchase his burial needs? The duty of burying the poor who cannot afford to buy grave-plots nor kafan, etc., devolves on the rich who are buying grave-plots for themselves. It is their Fardh obligation to attend to the burial of the poor. At least this duty is being seen to. We do not know of any Muslim who died and who did not receive a burial in accordance with the Shariah. Since Allah Ta'ala has imposed the obligation of burying people as a Fardh-e-Kifaayah duty on the community, every Muslim will be buried. You therefore need not waste your time and brains worrying about something which is not your concern and which is in fact futile.

**Q.** My uncle argues that purdah is not necessary for cousins. Please explain.

**A.** Purdah is necessary for all such persons with whom marriage is lawful. Marriage between cousins is permissible, hence purdah is incumbent.

**Q.** My father passed away several years ago. Although I inherited a large sum of money, I received the cash only 3 years after his death. Should I pay Zakaat on this sum for 3 years?

**A.** You have to pay Zakaat only after you have taken possession of the money. Zakaat is not waajib for the past three years when you did not possess the money.

**Q.** A lady who works in the public without hijab intends to go for Hajj with the money she has earned from this employment. Is it permissible for her to go for Hajj with this money?

**A.** Although her act of working in the public without hijab is haraam, her wages are lawful if the work she does is lawful. It is permissible for her to go for Hajj with her earnings if she has a mahram male to accompany her. It will be permissible for her to work only if she is compelled by circumstances to do so.



# QUESTIONS

# AND

# ANSWERS

MUJLISUL ULAMA  
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**Q. Is it permissible for a brother to kiss his own sister on the lips out of affection?**

**A.** This is not permissible. Such ways of showing affection are indecent methods of the western kuffaar. It may lead to immoral shahwat (lust).

**Q. There are individuals who have married non-Muslims. But the spouse has still not accepted Islam and continues to practice his/her religion. What is the condition of such a person when he/she passes away. If the Muslim spouse wants him/her to be buried in the Muslim cemetery, should his/her request be acceded to? If that person had stated in his/her will that he/she should be buried in the Muslim cemetery, should this bequest be fulfilled?**

**A.** Non-Muslims should not be buried in a Muslim qabrastaan. It is not permissible to accede to this request of the Muslim spouse nor is it permissible to fulfil the bequest of the deceased non-Muslim.

## ANSWER TO QUESTIONS OF MRS Z.Y.

(a) Ghushl is not waajib on you in this case.

(b) The act is permissible.

**Q. A person who is very knowledgeable as regards the rites of Hajj conducts Hajj lessons. However, he does not believe in the coming of Dajjaal, Imaam Mahdi (alayhis salaam) and Hadhrat Isaa (alayhis salaam). Is it permissible for Muslims to attend his Hajj class?**

**A.** It is not permissible to attend the Hajj lessons imparted by this *murtadd*. A man who denies these beliefs is not a Muslim.

**Q. My second wife had promised to demand equal rights from me. She had agreed to forgo some of her rights so that I could attend more to my first wife. Does she have the right to demand equal rights?**

**A.** Although it is not permissible for her to unnecessarily violate her promise, nevertheless, she can insist that you give her equal rights.

**Q. Is it permissible to perform Salaat behind a Bid'ati Imaam who practises meelaad, grave-customs, urs and who believes in Rasulullah (sallallahu alayhi wasallam) being omnipresent?**

**A.** Although these Bara'ili Bid'atis label all the Ulama-e-Deoband as kaafir, our Akaabir (Senior) Ulama have not reciprocated in this way. We do not say they are kaafir. If you are able to perform Salaat behind an Imaam of the Ahlus Sunnah, then do so. However, if there is no Musjid of the Ahl-e-Haqq in your vicinity, then perform your Jamaat Salaat even behind the Bid'ati.

**Q. Is it permissible to consume food colourings and flavourings produced by Robertsons, Moirs, Alifas and Sundew?**

**A.** Robertsons and Moirs essence and colourings are haraam. We are told that Alifas essences do not contain alcohol. Sundew is produced by Muslims who have given the assurance that no alcohol is used in their essences, flavourings, etc.

**Q. A man gave someone a loan of R2000. The debtor repays the loan only after 15 years. The man refuses to accept R2000. He says that he wants the value of the amount of gold which R2000 could purchase 15 years ago. The debtor says that this is interest and he is not required to pay the excess demanded. What is the view of the Shariah?**

**A.** The debtor has to pay back only R2000 regardless of the buying power of the money 15 years ago. The excess will be interest. The loan was an act of *Ihsaan* called Qardh-e-Hasanah (Beautiful Loan). The reward of *ihsaan* (an act of kindness) is in the Akhirah. A loan cannot be rewarded here on earth.

**Q. A female convert to Islam who married a Muslim man, said: "I am a Christian". She made this statement thrice. Can her husband still live with her? What should they do?**

**A.** This woman has lost her Imaan. Even if she jokingly uttered this statement of kufr, she became a *murtadd*. She has to repent, renew the Kalimah and have her nikah performed again. It is the obligatory duty of the husband to have daily ta'leem (deeni education) for his wife, espe-

cially if she is a convert. If Deeni Ta'leem is not imparted to her and if the husband himself is not a practical example of the Deen, then how can it be expected that Imaan will become embedded in the heart of the convert? People marry non-Muslims who embrace Islam only because of marriage. They have hardly any understanding of the Deen. They do not even know the basics of Imaan, Tahaarat and Salaat. And, the husbands do not show any true concern for the Imaan of their converted wives. What other than *kufr* and *irtidaad* could then be expected from such convert spouses?

**Q. I read in one of The Majlis issues that a niqaab which exposes the eyes is not permissible. Do you mean that it is better to be without a niqaab than with a niqaab which you have described as a "rag"?**

**A.** The piece of cloth which exposes the eyes is undoubtedly a rag of deception. We do not say that a niqaab should not be worn. What we have said is that the rag of deception should not be worn. The woman who dons this deceptive item will understand the psychology for wearing this piece of rag better than us. Assuming that a woman simply has no niqaab or she refuses to wear a proper niqaab, then it is better for her to leave her face open than to wear the rag of deception.

**Q. A woman who was six months pregnant committed suicide. Should Janaazah Salaat be performed for her?**

**A.** Yes, Janaazah Salaat has to be performed for her.

**Q. A man who was absent from work for no proper reason, reported that he was sick. His employer believing him, did not deduct anything from his wages for the absent day. Is the day's money he acquired in this way halaal for him?**

**A.** The money which he had acquired in this deceptive way is haraam for him. He has to compulsorily return it to his employer.

**Q. A drop of urine of a month old baby fell into a tub of water. Can this water be used for bathing?**

**A.** This water is impure and may not be used for bathing or for any useful purpose.

**Q. A Muslim is asked by a non-Muslim friend to slaughter a goat for him. Is this permissible?**

**A.** It is permissible.

**Q. Catholics condemn the use, let alone the promotion, of condoms. They say that condoms promote promiscuity. What is the Muslim perspective?**

**A.** It should be simple to understand the Muslim perspective. These filthy and immoral items are primarily for promoting zina regardless of the kuffaar rationale for promoting these accursed tools of shaitaan. These items of zina are haraam.

**Q. Is it permissible to slaughter a dog?**

**A.** It is permissible, but it remains haraam. *Thabah* will, however, render the dog's skin *taahir* (clean).

**Q. Is it allowed to shake hands after Salaat, especially after Jumua Salaat?**

**A.** This type of hand-shaking is bid'ah. After Salaat is not the occasion for shaking hands.

**Q. I am infected with abdominal ulcers. In hospital they advised me to eat regularly. What do I do during Ramadhaan?**

**A.** During Ramadhaan you should fast. Do not abstain from fasting on the basis of the hospital's advice. If your health condition deteriorates as a result of fasting, then you are allowed to abstain from fasting. You should then pay *Fidyah* for the missed fasts. For each missed fast the *Fidyah* is the *Sadqah Fitr* amount which should be given to only poor Muslims. If at any time in the future your health improves and you are able to fast, then you have to compulsorily make *Qadha* of the missed fasts. You will receive *thawaab* for the *Fidyah*.

**Q. Is it permissible to attend funerals of non-Muslim relatives or neighbours?**

**A.** It is not permissible. The Qur'aan Majeed says: "Do not perform any prayers on any of them (kuffaar) who die nor stand at their graves..." When a person dies as a kaafir, there is no longer any hope of salvation. The kuffaar die as the enemies of Allah Ta'ala. It is therefore haraam to attend their funerals or participate in any way in their burial services.

**Q. We have been approached to transport corks and lids for beer/wine bottles to the S.A. Breweries country-wide. Payment will be by the company which manufactures these items. Is it permissible for us to take this contract?**

**A.** Transporting these items will be aiding haraam. The Qur'aan Majeed expressly forbids aiding sin and transgression. It is not permissible to transport anything for the wine industry.

**Q. May a husband pay his wife's Zakaat if she has no income?**

**A.** He may pay her Zakaat whether she has an income or not, provided that he does so with her consent and knowledge. If he pays on her behalf without having first obtained her consent, her Zakaat will not be discharged.

**Q. Is it permissible to eat and drink before taking ghushl which has become necessary due to sexual relations?**

**A.** It is necessary to wash the hands and rinse the mouth first. Then it will be permissible to eat. But one should not develop a habit of eating before ghushl even if it is not a compulsory ghushl.

**Q. The parents of a married girl feel that their son-in-law is too strict with purdah. They encourage their daughter to demand talaq from her husband and return to their home. Does the girl have to obey her parents or her husband in such matters?**

**A.** It is not permissible for the girl to obey her parents in this haraam demand which they are making. She has to obey her husband. A husband has greater rights over his wife than what her parents have over her. A woman who demands divorce without valid reason will be deprived of the fragrance of Jannat according to the hadith of Rasulullah (Sallallahu alayhi wasallam)

**Q. Some people claim that marrying a second wife is permissible only if the first wife consents. Is this true?**

**A.** It is false. The consent of the first wife is not a requirement for marrying a second wife.

**Q. If immediately after a bayaan (lecture) collective thikr begins, what should one do? Is such thikr Sunnat?**

**A.** Get up and walk out. Such thikr is not Sunnat. It is bid'ah. This was never the way of the Akaabir Ulama and Auliya of our Silsilah. Some personalities in our Silsilah in these times have deviated from the clear path of the Sunnah which was the monopoly of our Ulama of this recent era. While this is a sad development, it is not surprising. It has to be expected as a natural accretion in the degeneration of a movement. All movements gradually degenerate and lapse into *nafsaaniyat*, *bid'ah* and *dhalaa*. This lamentable development and disease has finally caught up with many of those Ulama supposedly in the Camp of the Ahl-e-Haqq. While they are known to be part of the Ahl-e-Haqq, they have deviated and have moved closer to the Ahl-e-Baatil such as the Bareilly Bid'atis. It is for this reason that we observe *halqah thikr*, loud congregational thikr and other acts which were initially permissible, assuming the form of bid'ah in Musajjid. May Allah Ta'ala save us from evil submission to the nafs.

Consider the muredeen of our Shaikh, Hadhrat Maulana Masihullah (rahmatullah alayh). Some of them, inspite of having lived in his company for years, have suddenly veered from the Sunnah Path which had all along been the pride of our Akaabireen. They veered and deviated from the glittering, straight and beautiful Path of the Sunnah which our seniors have handed to us. They deviated into *dhalaa* for the sake of gaining self-aggrandizement. They want to be known as Shaikhs of Tasawwuf. Since they are lacking in the true qualifications of the Mashaaikh, they seek to impress the ordinary layman with collective and loud *halqah thikr* and other practices which have no relationship with the Sunnah. They seek to impress ignorant people and create the idea that they are great Auliya by swaying their heads from side to side making thikr in the public in the Musajjid. They are on the lookout to hook as many 'mureeds' as possible. They do not have the haziest notion of the *maqсад* (aim and objective) of Tasawwuf. They do not understand the meaning of *islah-e-nafs* which is the subject matter of Tasawwuf. They are astray and they lead others astray with their deception. In



# QUESTIONS AND ANSWERS

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Hakimul Ummat's words, they are Highway Robbers. They rob people of their Imaan and Akhirah.

They teach women how to break up their homes by giving them lessons in rebellion and insubordination to their husbands. They sympathise with disobedient women who cry on their shoulders seeking support against their husbands. They have dragged Tasawwuf into the dregs of Bid'ah and poisoned the minds of many against this important and fundamental department of Islam.

**Q. Is it permissible for a woman to travel in the same vehicle with her brother-in-law while his wife is also with?**

**A.** This is not permissible. Only if it is an emergency or really necessary will it be allowed. Rasulullah (sallallahu alayhi wasallam) described the brother-in-law as the 'death' of his sister-in-law.

**Q. There is a new prize-winning scheme called Bonzana-Bonsella. In this scheme traders purchase tickets from the organisation which will pay the prizes. As an incentive to buy, the traders give these tickets to their customers when they make purchases of certain stipulated amounts. A draw of the tickets takes place and prizes of money are awarded to winning numbers. Is this scheme permissible?**

**A.** This scheme is *qimaar* (gambling), hence haraam. The prize money is haraam. It is not permissible for traders and customers to participate in this scheme of gambling. Although the trader gives the tickets free of charge to his customer, he pays for them. The scheme is therefore haraam.

**Q. My mother had made a wasiyyat that when she dies, she should be buried in her hometown which is in another country. If the heirs can afford the costs, should this wasiyyat be fulfilled?**

**A.** It is not permissible to fulfil a wasiyyat which is in conflict with the Shariah. It is not permissible to transport the mayyit to another country or city for burial. The mayyit should be buried in the place of her death.

**Q. I have heard that it is not permissible for a woman to wear 9 ct. gold rings. Is this true?**

**A.** Women may wear only gold and silver rings. Imitation rings are not permissible although other kinds of imitation jewellery are permissible. 9 ct. is not regarded as gold. The base metal content is more, hence it will not be said that the 9 ct. gold ring is a gold ring. As such it is not permissible to wear it. Above 12 ct. will be regarded as gold.

**Q. Is it true that the Walimah (wedding feast) has to be within three days after the Nikah? After three days it will not be valid.**

**A.** It is incorrect. The Walimah is valid even after three days.

**Q. Along the journey, the musaafir (traveller) performed four raka'ts Zuhr by mistake instead of two. After reciting Attahiyaat in the second raka't, he completed another two raka'ts. What should be done when such an error is made?**

**A.** Sajdah Sahw should be made. The first two raka'ts will be the Fardh of Zuhr and the other two raka'ts will be Nafl. If, however, the musaafir did not sit in Tashahhud in the second raka't, then all four raka'ts will be Nafl. He has to repeat Zuhr Fardh.

**Q. A person who is unable to perform Ruku' and Sajdah normally, but is able to stand, performs Salaat standing and makes ruku' and sajdah with the signs of his head. He does so while in qiyaam. Is his Salaat valid?**

**A.** Yes, his Salaat is valid although it is better for him to sit and perform Salaat.

make-up, use creams in profusion to conceal their face wrinkles and dress gaudily. People of even a little intelligence will understand the evil motive which impels women to behave in this immoral way. Their motive is nothing but to attract the gazes of men who are haraam for them.

If this is not their corrupt motive, then they can only be insane. Only insane people do things without reason. What makes a woman to remain dirty and shabby in her home, but when she leaves the sacred precincts of her home and enters the immoral environment outside the home, she adorns herself? No one should be fooled by her intentions. It is for this reason that Rasulullah (sallallahu alayhi wasallam) branded such treacherous women as adultresses.

Rasulullah (sallallahu alayhi wasallam) commanded:

*"They should emerge shabbily."*

When there is a need for them to come out of their homes, the command of Rasulullah (sallallahu alayhi wasallam) is that they emerge shabbily dressed, without make-up and without having perfumed themselves with the perfume of zina. On the other hand, the Shariah commands women to be dressed and adorned beautifully for their husbands in the home environment. But, they do the exact opposite of what Nabi-e-Kareem (sallallahu alayhi wasallam) had commanded them. Let these errant and evil women reflect on the following Qur'aanic aayat and understand that their excuses for their immoral conduct are unacceptable:

*"In fact, man is well-aware of (what transpires) in his nafs even though he puts forth excuses."*

Deep down in their hearts they fully know the shaitaan who is steering them along the paths of zina.

**Q. At a family walima when mouloud is held and they stand up to recite their salaami, I defiantly remain seated. This has caused much ill-feeling in the family. What advice do you have for me?**

**A.** When you know that bid'ah will be taking place at the walimah, you should not attend. There will then be no need for defiance. It is not permissible to attend a walimah or any gathering where bid'ah takes place.

**Q. Is it permissible for a man to give presents to a woman whom he intends proposing to?**

**A.** It is not permissible. All unnecessary and morally dangerous pre-marital contact and communication are unlawful.

**Q. What is the ruling on Yazid? Should he be cursed as some people do?**

**A.** There are two groups of deviated extremists in this regard. The one group believes in cursing Yazid while the other group believes in praising Yazid. Both groups are astray. Neither should we curse nor praise Yazid. Allah Ta'ala will judge him. This is the way of the Ahlus Sunnah Wal Jama'ah.

**Q. It is said that pregnant women should not visit a woman who has just given birth. Is this correct?**

**A.** It is permissible for them to visit a woman who has given birth.

**Q. After reciting an aayat of Sajdah the Imaam went into Ruku'. He did not make the required Sajdah. Is the Salaat valid?**

**A.** The Salaat is valid. When the Imaam went into Ruku' immediately after having recited the Sajdah aayat, the Ruku' became adequate for the Sajdah Tilaawat.

**Q. If one forgets to make Sajdah Tilaawat in Salaat, can the Sajdah be made after Salaat?**

**A.** The Sajdah made after Salaat will not substitute for the Sajdah which was not made during Salaat. Now the only way is to repent.

**Q. Instead of reciting a Surah after Surah Faatihah, I recited Surah Faatihah again. Thereafter I recited a Surah. Was Sajdah Sahw necessary?**

**A.** Yes, Sajdah Sahw was necessary.

**Q. After making Sajdah Sahw, I went into Qiyaam and while reciting I remembered that this was the fifth raka't. I sat down, recited Attahiyaat, again made Sajdah Sahw and completed the Salaat. Was this procedure correct?**

**A.** It was incorrect. In a Salaat, Sajdah Sahw is not performed twice. The first Sajdah Sahw which you had made sufficed for the later error as well. You only had to return to Tashahhud and complete the Salaat.

**Q. What should be done with the wooden legs and false teeth of the deceased?**

**A.** These items belong to the mayyit's heirs. They inherit these and they can decide what they want to do with the items.

**Q. Does the soul of a dead person visit his earthly home?**

**A.** While this is possible, Islam does not teach it. It is not a rule that the souls visit their earthly homes. If Allah Ta'ala permits a soul to visit the earth, it is His prerogative. But the claim that all the souls of dead people visit their earthly homes on certain occasions is baseless.

**Q. When a married woman visits the home of her parents, does she perform Qasr Salaat or full Salaat if the place is more than 77 km from her marital home?**

**A.** If her husband's home has become her permanent home, then she has to perform Qasr Salaat when she visits her parents. Since her new permanent hometown is the home of her husband, her original hometown no longer remains her *Watn-e-Asli* (original hometown).

**Q. If a person after having eaten by mistake while fasting in Ramadhan, deliberately eats, thinking that the act of having ate by mistake broke the fast, what is the penalty? Is Kaffarah of 60 days Waajib?**

**A.** Only qadha of the day is Waajib, not the 60 day Kaffarah.

**Q. A woman left her husband because he refuses to abandon his family. She does not want him to associate with his family. She now lives with her parents and demands support money. She says that she is entitled to support money. Does the husband have to support her?**

**A.** She is entitled for Jahannum. This woman is grossly disobedient. The la'nat of Allah Ta'ala and His Mala'ikah descend on her every second that she is away from her husband. It is Waajib that she returns home to her husband. She should repent, seek his forgiveness and not attempt to break her husband's ties with his family. It is compulsory to maintain family ties.

**Q. If one is performing Nafl Salaat alone during the day, is it permissible to recite the Qiraa't loudly?**

**A.** The Qiraa't should be compulsorily recited silently during the day in even Nafl Salaat. and Nafl Salaat has to be performed alone always.

**Q. If Zuhr or Asr Qadha Salaat is being performed during the night, will it be valid to recite loudly?**

**A.** The Qiraa't should be recited silently if qadha of these Salaat is made whether in the day or night.

**Q. Is Zakaat payable on 9 ct. gold jewellery?**

**A.** Zakaat is not payable on 9 ct. jewellery. (9ct gold is not regarded as gold in the Shariah. 12 ct and above are gold on which Zakaat is payable.

**Q. Is it permissible to eat whale?**

**A.** According to the Hanafi Math-hab it is not permissible to eat whale because it is not a fish.

**Q. A man had an affair with his wife's sister. Is his nikah still valid?**

**A.** His misdeed is most heinous and vile. But his nikah with the woman's sister is still valid.

**Q. Is it permissible for a female to shake hands with her father-in-law?**

**A.** She should not shake hands with her father-in-law. Verbal salaam is sufficient.

**Q. Is it permissible to make Aqeeqah with a tamed wildbuck?**

**A.** The Aqeeqah is not valid. Only sheep, goats, cattle, buffaloes and camels may be offered for Aqeeqah and Qur'baani.

**Q. Over the radio, SANHA mentioned that the "E" numbers published by the Y.M.M.A. are 'doubtful', not haraam. From the tone of the Sanha announcer it appears that there is nothing wrong with doubtful substances. However, we have always been told by Ulama and we have read in Hadith books that it is necessary to stay away from even doubtful things. Please comment on Sanha's claim.**

## PERFUME AND MAKE-UP

Rasulullah (sallallahu alayhi wasallam) said that a woman who perfumes herself and goes into public is like an adultress. Women nowadays suffer from this immoral disease. When at home, they remain shabby. But when they go out of the home, they perfume themselves, apply



# QUESTIONS AND ANSWERS

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**A.** You should not be concerned with the statements, views and baseless interpretations of modernist and baatil organisations and persons. Making haraam foods 'halaal' to satiate the inordinate cravings of the nafs, is a determined endeavour of the Ahl-e-Baatil. Even if we have to assume that the E numbers are doubtful (Mushtabah), it does not detract from the fact that abstention from Mushtabah is Waajib in terms of Rasulullah's command to abstain. Rasulullah (sallallahu alayhi wasallam) clearly said that those who indulge in Mushtabah will ultimately fall into HARAAM. Whatever leads to Haraam is likewise HARAAM, just as the introductory steps of zina are also Haraam like zina. Besides this, be aware that there is no need to even answer rationally the claim of an organisation which does not have even a hazy idea of Haraam, Halaal and Mushtabah, and the effects and consequences thereof. You should not expect a group of unauthoritative men to have any proper understanding of the *Ahkaam* of the Shariah. Simply follow the directive stated on the Y.M.M.A. pamphlet and prevent your Imaan from being soiled and tarnished by the consumption of Mushtabah and Haraam.

**Q.** Please comment in the light of the Shariah on the practice of taking photos of poor people to whom grocery hampers are distributed. Is there any merit in this practice? It seems so ostentatious to me.

**A.** You need not be a wise man to understand the *riya* and *ujub* involved in this haraam practice. These people who commit such misdeeds are out to display their 'charitable' acts which are rendered for their bloated nafs, not for the sake of Allah Ta'ala. The Hadith emphasises that when charity is given with the right hand, even the left hand should not know. People who contaminate their acts of ibaadat with *riya* will be cast into Jahannum. This practice is evil and haraam. Its evil factors are *riya*, *ujub*, haraam photography and subjecting the poor to humiliation.

**Q.** When I was a na-baligh (minor), I went for Hajj with my parents. Does that Hajj suffice for the Fardh Hajj?

**A.** The Hajj which you had performed during your childhood was a Nafil Hajj. It does not substitute for a Fardh Hajj. When you are by the means, Hajj will become Fardh on you. Ibaadat performed by a child is Nafil.

## FOREIGN CHEQUES

Foreign Majlis Subscribers and Contributors should please note that 10 and 20 dollar cheques should not be sent to us. The bank has informed us as follows:

*"Unfortunately, when the currency amount is converted, the resulting value would not cover the charges raised by the banks....."*

Sincere brothers who happen to be prisoners send their contributions for Allah's Sake. But it is not intelligent to pay the entire contribution plus a sum to be added by us to the riba banks. Be assured that the purpose of the contribution, namely, *thawaab* and Allah's Pleasure, is assured. Allah Ta'ala rewards on the basis of one's niyyat (intention). Your contribution therefore reaches Allah Ta'ala even before you have attempted to send it just as the blood of the Qurbaani animal reaches Allah Ta'ala even before it has reached the ground.

**Q.** My daughter completed her Alimah course at a local Madrasah. Since she returned we have experienced some problems with her. (1) Her Ustaadh told her that he was a sheikh and that she has to become ba'it to him like the other girls. She too became his mureed. Is this correct? (2) Every matter she wishes to discuss, she phones her ustaadh. Often the ustaadh phones my house and asks to speak to my daughter. She just does as he says. My wife and I have no say at all. Is this proper? (3) She tells me: "Daddy, most of the girls confide in the ustaadhs, so why can't I? I will do only what he say. My ustaadh told us not to ever lose contact when we leave or even after getting married." Is all this permissible? (4) This ustaadh wants to take my daughter with him and his family for holiday. What should I do when the matter has degenerated so far? (5) Getting her married too has become a major problem. We had no say. She and her ustaadh made *istikhaarah*. According to her ustaadh's *istikhaarah* she

accepted the proposal. But when the boy discovered her close contact and communication with her ustaadh, he called off the proposal. What should we do?

**A.** In Volume 14 No.6, The Majlis has an article on FEMALE MUREEDS. Do read the article.

**Answer to No.1:** It is utterly despicable for this so-called sheikh who is out to plunder the *hayaa* and *purdah* of the girls to suggest and instruct his female students to become his mureeds. He has callasley and satanically used Tasawwuf and the Deen to bait, i.e. to entrap, the unsuspecting silly, *naaqisul aql* girls. He has done so not for their *islaah* (reformation), but to satisfy his amorous designs. This so-called sheikh and ustaadh should be warned by parents to lay off their daughters. The first offenders in this sordid mess, are the parents. The parents have exposed their daughters to wolves who prowl around in holy garb and guise. This type of evil is rampant in girls madrasahs. Such institutions are haraam centres of deviation and breeding grounds for evil. Such institutions should be closed down. Your daughter has not become an Aalimah. She has become a perfect *jaahilah* under the spell of a cruel and lustful man who is out to plunder and pillage the *Haya* of the girls. It is haraam for a sheikh to instruct girls to become his mureeds. In fact, it is extremely repugnant for a sheikh to even attempt to rope in males to become his mureeds. Such acts are despicable and haraam in Tasawwuf.

**Answer to No.2:** Severely reprimand your errant daughter who has blindly fallen into the nafsani trap of the wolf in sheep's garb. The so-called ustaadh is vile and miserable in advising or rather commanding the girls to stay in touch with him even after marriage. His desire is nothing but the introductory steps of zina. He is guilty of the worse acts of zina of the heart, zina of the mind, zina of the tongue and the ears. He has lured the stupid girls into an immoral trap. Confront this miserable ustaadh and warn him to forthwith sever his immoral ties with your daughter and warn your daughter likewise. Complain to the Madrasah management and demand the dismissal of this ustaadh. Far from all these evils being permissible, they are haraam in the highest category of *hurmat* (prohibition) because all the acts of this man are designed for the subversion of the morality of the girls.

**Answer to No.3:** An Ustaadh has no moral right and no shar'i right of instructing his female students to remain in contact with him after they have left the Madrasah and even after marriage. In fact Ustaadhs never even instruct male students to remain in contact with them. This Ustaadh's conduct is utterly deplorable. A female requires the consent of her husband to establish an *islahi* relationship with an honorable sheikh of Tasawwuf. His instruction to them to confide in him is fraught with the gravest moral implications. Never in the annals of Tasawwuf in the entire history of Islam has any genuine sheikh of Tasawwuf given such instructions to females.

**Answer to No. 4:** The man's instruction to take your daughter out for a holiday is an open invitation to zina. He has well laid the ground and made the preparations for zina. Never commit this fatal mistake. You as parents will have to regret the rest of your lives and you will have to answer to Allah Ta'ala for the cruel seduction of your daughter.

May Allah Ta'ala protect us all from the evil nafs and from the traps and deceptions of shaitaan.

**Answer to No.5:** The *istikharah* of the ustaadh for his so called girl mureeds is baatil and haraam. Even the boy saw through the thin veneer of the tricks of the so-called sheikh. How silly can people become to accept such lurid nonsense! When the ustaadh phones and asks for your daughter, tell him that your home is not a brothel. He should fear Allah Ta'ala and not seduce the unsuspecting girls from behind a screen of ostentatious piety. Remember that you as the girl's parents are directly responsible for her safety and honour. It is most despicable for you to allow your daughter to be seduced by a man masquerading as a sheikh. He is not a sheikh. He is a shaitaan. We say so not because of his sins. We all are sinners and we repent for our sins. But, a Muslim does not sin by design. A Muslim does not formulate long

term plots of sin and does not spend the nights carving out a blueprint for wayling and morally ruining innocent and stupid girls who were placed in his guardianship by unsuspecting and short-sighted parents. This man sins most recklessly and flagrantly. His sins are all premeditated. It is not a situation where a man fell prey to his nafs in a moment of weakness and *jahaalat*. This man is an embodiment of shaitaan and he must be dismissed from the madrasah.

**Q.** Is it permissible for a tenant to sublet the premises for a higher rental?

**A.** Since the property does not belong to the tenant, it is not permissible for him to let it at a higher rental. The extra amount will be in the category of *riba*. If the sub-tenant has already paid extra rent, the extra amount should be returned to him.

**Q.** Is it permissible for a woman to expose her hair in public at the order of her husband?

**A.** It is haraam for her to obey this immoral and haraam command of her husband. Never is it permissible to obey the accursed order of this evil man.

**Q.** Is it permissible for Hanafis to eat octopus, mussels, whale, marlin, shark and swordfish?

**A.** Octopus, mussels and whale are not permissible. Marlin, swordfish and shark are fish, hence halaal.

**Q.** I live in a predominantly Shaafi locality. The Asr Salaat commences when it is still Zuhr for Hanafis. What should I do?

**A.** If you are around at that time, join the Jamaat. Make niyyat of Nafil. When it is Asr time for Hanafis, then perform Asr.

**Q.** The bank/building society has repossessed a property which was legally sold to the bank at the auction for the nominal price of R1. Is it permissible to purchase this property from the bank on an instalment scheme in which the monthly payments will be fixed, allowing me to work out my full purchase price for the property?

**A.** Since this transaction does not involve the obtainment of a loan from the bank, the deal is permissible. The bank in this case is the owner of the property which it is selling to you. The fixed instalments over a specified period allows you to determine the exact purchase price. You may purchase the property.

**Q.** If it is Makrooh time when entering a Musjid, may Tahyatul Musjid be performed?

**A.** It is not permissible to perform any Salaat, including Tahyatul Musjid, when it is Makrooh time. On such occasion, recite Tasbeeh four times and some Durood.

**Q.** Is Tahyatul Musjid restricted to two raka'ts?

**A.** There is no restriction. Four raka'ts may also be performed. If on entering the Musjid there is not much time left for the Jamaat to begin, then the Sunnat Salaat which precedes the Fardh will substitute for Tahyatul Musjid.

**Q.** After taking wudhu at the Musjid, which Salaat should be performed first—Tahyatul Wudhu or Tahyatul Musjid?

**A.** Tahyatul Musjid should be performed first. If Tahyatul Wudhu is performed first, Tahyatul Musjid will be lost. Once one has sat down or commenced another act of ibaadat, the time for Tahyatul Musjid is over. One could also make a simultaneous niyyat of Tahyatul Musjid and Tahyatul Wudhu.

**Q.** Before commencing a journey, some people perform two raka'ts Safar (Journey) Salaat. Is there a Sunnah basis for this Salaat?

**A.** Yes, there is a basis in the Sunnah for Salaatus Safar. Rasulullah (sallallahu alayhi wasallam) said:

*"A person going on a journey does not leave behind anything better in his house than the two raka'ts which he performs at the time of the journey."*

Even after returning from a journey, two raka'ts Nafil should be performed. It was the standard practice of Rasulullah (sallallahu alayhi wasallam) to first perform two raka'ts in the Musjid on his return. Then only would he go home. This is a gone and forgotten Sunnah for most people. It should be revived and the tremendous benefit of reviving a Sunnat would be acquired. Furthermore, it is also Sunnat for a musaafir when he intends stopping over at a place to first perform two raka'ts Nafil.



# ADVICE FOR ULAMA AND STUDENTS OF THE DEEN

by Hadhrat Maulana Yusuf Binnuri  
(Rahmatullah alayh)

"The basis of all good actions is *ikhlaas* (sincerity). Any Deeni activity not based on *ikhlaas* is unacceptable to Allah Ta'ala. One may be a great Alamah possessing encyclopedic knowledge of Islam or a great orator or a great writer, but if one's knowledge and learning are not for the sake of Allah's Pleasure, it being devoid of *ikhlaas*, then all is in vain. In the Sight of Allah Ta'ala it will be futile and rejected.

In Musnad-e-Ahmad, Ibn Maajah and Abu Dawood it is reported that Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that a man who pursues Deeni Knowledge for worldly gain will not smell even the fragrance of Jannat. Indeed this is a severe warning.

## THE ESTATE

The estate which the Ambiya (alayhimus salaam) leave behind is Knowledge of the Deen. These Madaaris wherein you and I sit claim to impart the Knowledge of the Ambiya (alayhimus salaam). It claims to protect that Knowledge. We become the Heirs of the Ambiya by virtue of the acquisition of Deeni Knowledge which is the estate of the Ambiya (alayhimus salaam). This is the only reason for which students enter the portals of these Madaaris (or this should be the only reason).

Remember that the very first step in the process of the acquisition of Deeni Uloom is the quest for Allah's pleasure. If your motive underlying your pursuit of Ilm is to become an excellent Aalim in order to earn a high salary, then you should take note that this motive is a diversion and it will deprive your knowledge of barakat. Such a base motive transforms the knowledge into the inheritance of the dunya. It will then not be part of the estate which is inherited from the Ambiya (alayhimus salaam). If this has become the condition of the Ulama and the Students, then those involved in worldly pursuits and occupations such as commerce, agriculture, etc. whereby they earn a halaal livelihood, are superior to us and more blessed than us. They are dear to Allah Ta'ala because they strive to earn a halaal livelihood by adopting the lawful ways Allah Ta'ala has ordained. These people are fortunate and blessed, not so those who pursue Ilm for the sake of acquiring the dunya.

Those who barter the Knowledge of the Deen for the dunya are comparable to a child who has procured a diamond of great value. But the child has no understanding of the value of the diamond. He exchanges it for something worth a few cents. Indeed, it causes great distress when something of great value is exchanged for a worthless item.

By Allah! The person who teaches the Qur'aan Shareef or Bukhaari Shareef or pursues Ilm-e-Deen to earn the dunya, is the lowest of the low. There can be no one more despicable than such a fool. It is therefore imperative to correct one's intention at the very outset when embarking on the quest for Ilm.

The objective should be nothing other than Allah's Pleasure, and one's motive should be sincere.

## ALLAH'S PLEASURE

Allah's Pleasure is far superior to Jannat in every respect. One may pursue the Knowledge of the Deen to acquire the *Sanad* (the Certificate of Qualification), then proceed to a Madrasah for Deeni service. However, the intention should be to be a Mujaahid to guard the fortress of the Deen—to defend the Deen for you are the protector of the Legacy of the Ambiya (alayhimus salaam). You are the protector of this treasure. The defence of the Deen and the protection of this treasure are obligatory on you even if you have to starve to death.

It is specifically for this reason that this naseehat is tendered to you, me and all Ustaadhs. We should correct our intentions and seek only Allah's pleasure through the medium of the Deen. Only then will we be able to claim: "By the Rabb of the Ka'bah I have attained success."

If you attain Allah's Pleasure, you have achieved success. Then if Allah Ta'ala desires He will appoint you as an Ustaadh, Aalim, Muhaddith, Mufti, etc. Even if you do not attain these posts, you still have attained success. Correction of intention is imperative.

## THE PURPOSE

The purpose of Deeni Madaaris is to make us the Heirs of the Ambiya (alayhimus salaam). About their estate, the Hadith states:

*"Verily, the Ambiya do not leave behind an estate of gold and silver. Verily, they leave behind the estate of Knowledge."*

Become the guardians of this estate. It is indeed an elevated rank. The Angels spread their wings under your feet in your honour. How lofty is this rank! Our objective is not organisations or Madaaris. Our objective is Ridha-e-Ilaahi (Divine Pleasure). May Allah Ta'ala forgive our shortcomings and deficiencies, and may He elevate the status of the Servants of the Deen.

## THE GUARDIANS OF ISLAM

The firmament of Islamic Uloom is adorned with great and illustrious Ulama, Fuqaha, Muhadditheen, Mufasssireen and experts in every branch of Deeni Knowledge. These illustrious Ulama became great and wonderful writers and were among the most eloquent orators. But neither their Ustaadhs nor the Madaaris where they acquired their Ilm, taught them to be orators, writers, teachers, etc. The Madaaris of Islam had as their one and only aim the Pleasure of Allah Ta'ala and the safe-guarding of the Deen.

The objective of the pursuit of Ilm was always the goal of the aakhirah.

When the Student of Deen embarks on the acquisition of Ilm-e-Deen with an unadulterated intention—his niyyat being only to please Allah Ta'ala—then he is chosen in later life by Allah Ta'ala to represent the Ambiya. He becomes a true inheritor of the noble Estate of the Ambiya. For almost fourteen centuries, true Ilm-e-Deen had followed the Path chalked out by the Salf-e-Saaliheen. It is precisely for this reason that the Madaaris of former times were veritable khaan-

qahs where the Ustaadhs were Mashaaikh who were affectionately concerned with the Islaah (moral reformation) of their students.

The Madaaris of former days did not cater for public speaking, book-writing, debating and trainer-teaching, since these pursuits were never part of the program of the Madaaris. Service to the Deen cannot be imposed on any one. Such service is discharged correctly and faithfully by only those whom Allah Ta'ala selects for the defense of His Deen. And, the basis for this Divine Selection is the *ikhlaas* in the heart of the one who pursues the Knowledge of the Ambiya (alayhimus salaam).

We therefore find among our Akaabir Ulama truly great Scholars of Islam in every branch of Deeni Uloom and activity. But none of them was ever trained in any Madrasah for the roles which they played in later life.

## TODAY'S INSTITUTIONS

Alas! Today's Madaaris are not even a shadow of the Madaaris of bygone times. The Deeni institutions of this era are modelled along western and kuffaar lines. Kuffaar norms and influences have taken a drastic toll of *ikhlaas* and of the Madrasah syllabus and environment. Present-day Madrasah elders no longer accept the glittering tareeqah of the Salf-e-Saaliheen as the model for the Madrasah. More and more western methods are introduced. Liberal influences are sweeping the Deeni institutions. Taqwa has been completely excised from the life and environment of so-called Daarul Uloom. Kuffaar sports, waste and nafsaniyat have overtaken both the staff and the students. Ilm is pursued for purely monetary, nafsani and worldly motives. The Aakhirah and Allah's Pleasure are furthest from the minds of Madaaris personnel, be they Ustaadhs or talabah. There exists a glut of tip-top muftis who cannot distinguish between left and right. Youngsters who are not yet properly schooled in the masail of Tahaarat and Salaat sit on so-called tribunals to annul marriages.

These evils and many more have overtaken the Madaaris because Ilm is no longer being pursued for the Pleasure of Allah Ta'ala. Worldly and nafsani motives have contaminated the hearts. The intentions are therefore corrupt. When knowledge is pursued for base motives, the hearts are hardened. While transgression in general hardens the hearts, Shaikh Tastari (Rahmatullah alayh) said that the worst hardness caused to the heart is the hardness which is the product of Ilm—false ilm—ilm pursued for the dunya, not for the Aakhirah.

## THE ILM OF THE DEEN

Rasulullah (sallallahu alayhi wasallam) said: He who acquired Knowledge (of the Deen) to gain the world, will not smell even the fragrance of Jannat. Allah will cast into the Fire a person who acquires Ilm in order to dispute with the Ulama and to create doubts in the ignorant for gaining the world. Neither his Fardh nor his Nafl (acts of ibaadat) will be accepted on the Day of Qiyaamah.

## CONCEALING ILM

It is stated in the Hadith that a man who conceals Ilm when he is asked, will have reins of fire fitted to him on the Day of Qiyaamah.

*Kitmaan-e-Ilm* (Concealing Ilm) is a grave sin. It is among the salient features of the Ulama of Bani Israa'eel. It was their practice to conceal the Haqq for worldly reasons and motives. To gain worldly

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# AFGHANISTAN, PSEUDO-MUSLIMS AND KUFFAAR

## QUESTION

I have been encountering Muslims and non-Muslims who are totally against some of the policies of the Talibaa government. Some of the issues which are in question and objectionable are women's education, the refugee problem, the role of Mullah Umar as Amirul Mu'mineen. What are the laws pertaining to these issues?

**(1) Women's education: Why are women not being educated in Afghanistan?**

## ANSWER

We, the Talibaa and all Muslims who follow or try to follow Islam as is commanded in the Qur'aan and the Sunnah, can also ask: Why are Muslim women not educated in western countries where Muslims have settled and also in most Muslim countries under western secular governments at whose helm are such people who bear Muslim names, but whose beliefs and actions reek of kufr and immorality? The kuffaar west and the pseudo-Muslims of the western world, namely those who are mental slaves of kuffaar conceptions, have the audacity to ask why Muslim women are not being educated in Afghanistan, when indeed the most stupid Muslim women on earth are Muslim women who live in western countries under the yoke of secular and democratic governments.

The women in Afghanistan comparatively speaking, have a higher degree of education than the Muslim and so-called Muslim women who live in western countries. Even those Muslim females attending kuffaar universities who are professionals in kuffaar occupations lack the education which Muslim women have in Afghanistan. In fact, the most ignorant Muslim women are generally those who attend kuffaar universities—those who have lost their moral character and who have contaminated their Imaan as a result of the impact of the kufr educational systems of the western countries. These women while believing themselves to be Muslims are ignorant of the very basic rules of purifying themselves. Just like their kuffaar counterparts, they dwell in janaabat for most of the time since they have not been educated in the masaa-il of Tahaarat.

Rasulullah (sallallahu alayhi wasallam) said: *"The quest for Ilm is obligatory on every Muslim male and female."* But the females and even the males in most places are not interested in acquiring this *Ilm* which is compulsory on them. They are more interested to pursue kufr education and secular education along the lines and in the systems handed to them by the enemies of Allah Ta'ala and the enemies of the Ummah. When Muslim women are held back from the acquisition of education in western countries, it is irrational to ask why women are not being educated in Afghanistan. The charge is false as far as Muslim women are concerned in Afghanistan, but true in relation to women in the west. They are deprived of education, not the Muslim women of Afghanistan.

## EDUCATION?

The confusion in this regard stems from a misconception which is the result of viewing everything through the coloured glasses of the West. Whatever is education to the West is regarded as education by modernist Muslims, and whatever is not considered to be education is likewise not regarded as education by modernist Muslims. Education according to Islam is education of the Deen—the education of the Qur'aan and Sunnah or the education of the Shariah. This is the compulsory education which all Muslims—male and female—have to acquire to a certain degree. As far as secular

education is concerned, there is no compulsion on Muslims whether male or female, to pursue it. If secular education can be acquired without ruining Imaan and Akhlaaq, it is permissible to pursue. However, if it has to be acquired at the cost of sacrificing Imaan and Akhlaaq, its acquisition will be haraam.

If such secular educational institutions are established where all the immoral and liberal influences of the West have been eliminated, Islam will have no objection if males pursue secular education imparted at these colleges/universities. But, it will not be permissible for females to attend even such institutions which have been purified from the evil and immoral influences of kuffaar systems.

Islam does not impose secular education on women. In fact, Islam confines them to the home environment. Their emergence from the home is allowed whenever necessary. But public and secular life beyond the home environment is not permitted for Muslim women. Even Islamic education for them in public Madrasahs is not permissible. They are not allowed to emerge into the public to attend Musjids or Madrasahs. This is Allah's Law whether the kuffaar and the pseudo-Muslims accept or reject it and even if it appears as a violation of 'human rights.' Islam is not the product of kufr mentality or kufr reasoning. It is the product of Divine Wahi (Revelation).

## CONCEALMENT

Rasulullah (sallallahu alayhi wasallam) said that women are objects of concealment. They are not for public display. Allah Ta'ala has imposed the role of the home on them. The secular role is for men. We as Muslims should not be concerned with the stupid objections and criticism of the Kuffaar. Muslims should proudly proclaim that the Qur'aan Majeed says:

**"(O Women!) Remain in your homes and do not make a display of yourselves like the exhibition of Jahiliyyah (the era of pre-Islam ignorance)."**

It should now be understood that the Talibaa are not preventing women from education. They are free, in fact, compelled by the Shariah, to acquire education in the same way as all Muslim women had acquired *Ilm* from the era of Rasulullah (sallallahu alayhi wasallam) down to the present age. Public colleges and institutions are haraam for Muslim women even though the aberration of girls madrasahs is on the increase. Be that as it may. The evil and sins of Muslims do not abrogate the system of Islam.

The Talibaa are not preventing women from education. They are preventing them from public exposure and from following in the footsteps of the shayaateen of the Western world.

## (2) QUESTION

There are a great number of women who are widowed and do not have males in the household to fend for them. Who will support them? Can there be some sort of employment created for them?

## ANSWER

The great number of widows, the orphans, the

maimed and the destitute are not the creation of the Talibaa. The only two criminals responsible for this state of affairs are the barbaric Russians who had occupied Afghanistan for two decades and whom the Afghans fought and expelled, and the other criminal is the league of warlords such as Hikmatyar, Shah Mas'ood, Sayyaf, etc. The Shariah was not the concern of these warlords. After the expulsion of the Russians, they unleashed a savage internecine war which ravaged Afghanistan and completely destroyed the land. These worldly and irreligious agents are responsible for the present tragedy of Afghanistan. Yet the kuffaar West is attempting to convey the idea that the Talibaa are responsible for all the problems facing Afghanistan.

## THE TALIBAA

When the Talibaa took control of Afghanistan, all the marauding, looting, plundering and killing were halted. However, the West, Russia, India, Iran and others ganged up in an unholy alliance with the sole aim of eliminating the Talibaa. A war has therefore been thrust on the Talibaa by external inimical powers with colonial designs.

While the Talibaa are making concerted endeavours to ameliorate the problems of the poor and destitute, they have a war on their hands and their resources are extremely limited.

## EMPLOYMENT

We are aware of attempts made by the Talibaa to create employment and gain resources to aid the destitute. But, with a war on their hands—a war in which the opposition is supported by many outside powers, no one should expect the Talibaa to be able to concentrate fully on the welfare of the citizens.

Women are encouraged to initiate home-based small industries. The Talibaa government in fact assists in such projects. This project has proven very successful. But their resources are extremely limited. It is the duty of affluent Muslims to go to the aid of the Talibaa in this field. Instead of talking much nonsense and squandering wealth on wasteful and haraam activities. It is the incumbent duty of all Muslims of the world to support the destitute and suffering masses in Afghanistan. They should not be influenced by the propaganda of the kuffaar and blame the Talibaa for the problems of the country.

## THE SUFFERING OF OTHER MUSLIMS IS OUR SUFFERING

Rasulullah (sallallahu alayhi wasallam) said:

*"The Muslim nation is like a single body. When the eye pains, the whole body pains and when the head pains, the whole body pains."*

To what extent does this attribute of Imaan exist in us? How much are Muslims today prepared to sacrifice and aid their suffering brothers and sisters in various parts of the world? When we look at the immense waste, haraam luxuries and unnecessary expenditure in which most affluent and not so affluent Muslims are indulging, we will understand that this noble attribute of Imaan mentioned in the Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam) is meaningless for us.

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# FEMALE DRESS STYLES

Generally three factors render a female's dress haraam. These are:

- (1) Tashabbuh bil kuffaar
- (2) Tashabbuh bir rijaal
- (3) Immodest dress

Any one or more of these factors make a dress haraam for Muslim women.

## TASHABBUH BIL KUFFAAR

Tashabbuh bil kuffaar means emulating or imitating a non-Muslim dress style. All kuffaar styles of dress which come into vogue from time to time fall in this category of prohibition.

Even if a new styled dress adequately covers the body and is loose-fitting, it will remain haraam if it is adopted by Muslim females on the basis of it being a new style developed by the kuffaar.

From time to time, dress-styles change, especially in this day and especially female styles. When a new-fangled style is introduced, even Muslim women abandon their normal dress and opt for the new style of the kuffaar.

Changing from one style to another is a significant development. It is indicative of a change which has taken place in the mind—in one's thinking. Why would a Muslim woman abandon an 'old style' garment for a new-fangled style introduced by the kuffaar? It is abundantly clear that the only reason for adoption of the new style of the kuffaar is a preference for the ways of the kuffaar. This preference by itself is akin to kufr. According to preference to a style or way of the kuffaar and abandoning an Islamic style for this purpose is in fact kufr.

Thus, abandonment of an Islamic dress for a kuffaar dress has far-reaching and detrimental consequences for our Imaan. It is not something which could be viewed lightly.

## IMMORAL

Generally, kuffaar dress styles, especially for females, are immoral even if the garment is ankle-length and spacious. Consider the present trend of slits in a woman's dress. Whether the slits are in front, on the sides or on the back of the dress, the motive for creating such slits is immoral and the style is designed for the specific purpose of attracting gazes and arousing carnal passion in males. In short, it is a zina-inviting garb.

Indeed, one may ask: 'What is the purpose for a dress to have a slit in the back as is the style nowadays? What is the aim of have a long slit in the dress on the front? Every stupid person—Muslim or non-Muslim—is fully aware of the shaitaanity of these styles. There is no need to dilate further, It will suffice to say that such dresses are haraam. This type of dress is prohibited in view of two of the factors of prohibition—Imitating the kuffaar and immorality.

Regarding Tashabbuh bil kuffaar, Rasulullah (sallallahu alayhi wasallam) said:

"Whoever emulates a people, is of them."

## TASHABBUH BIR RIJAAL

Tashabbuh bir rijaal means emulating or imitating males. In regard to such male emulation, Rasulullah (sallallahu alayhi wasallam) had invoked the *la'nat* (curse) of Allah Ta'ala on women who imitate men and vice versa.

It is Islamically extremely evil for a Muslim woman to don garments which are designed for men or to wear clothing which resembles the dress of males or to adopt garments which are dubbed unisex. These are truly shaitaani-inspired dress styles. It does not behove a Muslim woman who believes in Allah and the Last Day to don such evil and accursed clothing thereby bringing herself in direct line of Allah's *la'nat*.

Just as emulating the kuffaar is haraam so too is emulating males. This prohibition is so serious that Allah's *la'nat* has been invoked on such females by Rasulullah (sallallahu alayhi wasallam). Muslim women should, therefore, understand that donning the kuffaar unisex garments is not something to take lightly. The first known being who suffered the curse of Allah Ta'ala was shaitaan himself. Women who imitate males in any way whatsoever, especially in dress-style, join the ranks of the *Mal'oon* people (the accursed ones).

## IMMODEST DRESS

Every type of dress designed to attract attention, especially of males, is immodest and immoral. First in line of immoral and immodest dress is transparent or translucent dress through which the skin and hair are visible or semi-visible. Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah numerous women who had worn clothing on earth will be naked. They will be the women who had worn immodest, scanty and immoral dress here on earth as well as those women who wear tight fitting garments which reveal the body-shape.

The *la'nat* of Allah Ta'ala and of His Mala'ikah descend perpetually on such women.

## IN PRIVACY

Many people ask whether it is permissible for married women to wear normally prohibited dress in the privacy of the home for the pleasure of their husbands. Is this permissible?

While certain acts which are not permissible in public will be permissible if women do them in the privacy of their homes, it does not follow that this permissibility is a licence for all haraam acts as long as done inside the home for the sake of the husband. The husband is not the woman's creator. Her first allegiance is to Allah Ta'ala. If the husband's commands, orders or wishes are in conflict with Allah's Shariah, obedience to him in such haraam acts and wishes is not permissible.

## SATR

There is no *satr* and *hijaab* between husband and wife. Although it is not dignified Islamically for the spouses to appear in front of one another in complete nudity like asses, nevertheless, it is not sinful. While it is not sinful for a woman to bare her head in the privacy of her home, the Angels of Mercy do not visit a home wherein the women parade around with their hair exposed.

But, this permissibility does not legalize unisex garments even inside the home because Rasulullah (sallallahu alayhi wasallam) has cursed such women. While scanty and immodest dress for the pleasure of the husband will be permissible in privacy, male clothing will not be permissible

even if the husband orders her to dress in such accursed garb.

Similarly, garments which are the styles introduced by the kuffaar like the daily changing fashions, are also not permissible even in the privacy of the home.

## ISLAMIC DRESS

Any kind of dress which is not a specific fashion of the kuffaar, and it embodies the essential ingredients of adequate concealment as advocated by the Shariah, will be an Islamic dress if the community has adopted it or it has come down from generation to generation. To abandon such an Islamic style for a new fashion of the kuffaar is haraam.

## DEMANDING TALAAQ

Every Muslim is aware that among the lawful things, Talaaq or divorce is the most abhorrent to Allah Ta'ala. Although it is such a detestable measure, the Shariah has permitted it when the marriage has broken down and there is no hope of reconciliation.

Rasulullah (sallallahu alayhi wasallam) also said that when divorce takes place, the Arsh (Throne) of Allah Ta'ala shudders. But in spite of these grave warnings, women nowadays are following in the footsteps of the immoral kuffaar women of the West to whom divorce is a trifling and an insignificant act. Like kuffaar women demand talaaq, so too has become the habit of western-kuffaar oriented Muslim women. Little do they understand or wish to understand the repercussions for them in the Akhirah.

Rasulullah (sallallahu alayhi wasallam) said that a woman who demands Talaaq will not even smell of the fragrance of Jannat. Such will be her distance from Jannat. In view of their ingratitude to their husbands, Rasulullah (sallallahu alayhi wasallam) said that most of the inmates of Jahannum will be women. When asked for the reason, he said that they curse in abundance and they are most ungrateful to their husbands.

## MUSHTABAH FOOD

When the permissibility of anything is in doubt, it is termed Mushtabah. Food becomes haraam on account of any haraam ingredient in it or if it was procured with haraam money.

When there are conflicting rulings regarding the permissibility of an item, a doubt enters and the item becomes Mushtabah. Rasulullah

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## EVIL ATTRIBUTES

Hadhrat Ahnaf Bin Qais (radhiyallahu anhu) said:

- \* The haasid (envious person) never has peace of mind.
- \* There is no dignity in a miser.
- \* A man with a small heart has no friends.
- \* There is no culture in a liar. He is unscrupulous.
- \* An abuser of trust cannot be trusted.
- \* There is no affection in a man of evil character.

Maalik Bin Dinaar (rahmatullah alayh) said: "The most hasad is to be found in the Ulama."



## A CUCKOLD FOR A CONFIDANTE?

A cuckold is a man who is the slave or 'mureed' of his wife. She has effectively placed a ring in his nose and leads him into any avenue of her *nafsaaniyat* she chooses.

Such a man should never be entrusted with a secret because he being under the violent demands of his wife, is bound to divulge what has been entrusted to him by way of secret. When the woman has squeezed the secret from her docile husband, its dissemination and publication are assured.

A cuckold should never be entrusted with any matter which requires secrecy, be it in any level or sphere of society. In short, he should never be taken as one's confidante even if he is a man of knowledge. Your secret and private matters will necessarily become public news since the man is obliged to dance to the tune of his domineering wife.

### AMONG THE WORST

Hadhrat Abu Saeed Khudri (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said that among the worst people by Allah Ta'ala are such wives and husbands who expose their mutual secrets to outsiders. Such conduct is most despicable. Spouses who expose their mutual secrets to others have been compared to shayaateen by Rasulullah (sallallahu alayhi wasallam). Describing them, he said:

*"Their example is like a male shaitaan having relations with a female shaitaan in full public view."*

## BARAKAT OF SADQAH

Explaining the barakat of sadqah Rasulullah (Sallallahu alayhi wasallam) said that two specially appointed angels every morning supplicate. One proclaims: "O Allah! Compensate the wealth of those who give sadqah in your path." The other angel proclaims: "O Allah! Destroy the wealth of the miser (the one who refrains from sadqah)."

**Sadqah extinguishes the wrath of Allah**

## ULAMA-E-HAQQ AND AMR BIL MA'ROOF

Once during a discussion with a Yahudi aalim, Hadhrat Maalik Bin Dinaar (rahmatullah alayh)—or perhaps it was another Buzrug—asked the Yahudi about his position in his community. The Yahudi aalim replied that he was in a very good position in his community. He was well respected, well-provided and lived a very comfortable life among his people.

Hadhrat Maalik (rahmatullah alayh) responded that he was in conflict with the Taurah. In surprise the Yahudi aalim sought an explanation. Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that according to the Taurah when an Aalim sincerely and constantly practises *Amr Bil Ma'roof-Nahyi anil munkar* (Commanding righteousness and prohibiting evil), his community will detest him more than their dislike for a dead donkey.

The Yahudi aalim agreed and said that whatever is in the Taurah is the truth and the reality was that he had abandoned the duty of *Amr Bil Ma'roof*.

### A MINORITY

The Ulama-e-Haqq will always be in a minority. This is the Way of Allah Ta'ala. Since their *tabligh* and *naseehat* generally offend people, they have few followers and supporters. Irrespective of their minority and small following, Allah Ta'ala always aids them. Their dependence is on only Allah Ta'ala, hence they are independent of all others. The criticism, threats and insults of the miscreants and those opposed to the Haqq cannot detract the *Ahl-e-Haqq* from the Road of Haqq and from their divine office which they have inherited as a result of them being the Heirs of the Ambiya.

About these Men of the Haqq, the Qur'aan Majeed states: *"They do not fear the insults of those who insult."* And Rasulullah (sallallahu alayhi wasallam) announcing

## IN THE FOOTSTEPS OF THE AMBIYA

Inspite of propagating the Deen for more than nine centuries, Nabi Nooh (alayhis salaam) managed to gain only about 70 followers. The Qur'aan Majeed mentions that the followers of numerous Ambiya were in a minority. On the Day of Qiyaamah there will be Ambiya who will enter Jannat without a single follower.

In almost all their Jihad campaigns, the Sahaabah were always in a minority. Throughout the history of this world, the People of the Haqq were always in a minority. When they stood up against the people of baatil, the Men of Haqq were always in a minority, hence the Qur'aan Shareef says:

*"There were many a small group which defeated a large group (army) with the permission of Allah."*

The Ahl-e-Haqq should, therefore, never become despondent by the numerical superiority of those in the camp of baatil. They should not view with concern their own forlorn condition and small number. This is the Sunnah of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said:

*"Islam began in a forlorn state and soon will it return to that (initial) forlorn state. Therefore, congratulations to the Ghuraba (the forlorn ones)."*

## RESPECT

The essence of Tasawwuf (the spiritual and Moral dimension) is *Adab* or respect. A person devoid of *adab* can never progress in the spiritual journey towards Allah Ta'ala because he will be affected by a variety of spiritual maladies such as envy, pride and self-esteem.

**Desire for long life and greed for wealth age a man (Hadith)**

the perpetuation of the Ulama-e-Haqq and their endurance until Qiyaamah, said:

*"There will forever remain a group in my Ummah will fight on the Haqq until the arrival of Allah's Command (Qiyaamah). Those who do not aid them or who oppose them, will not be able to harm them in any way...."*

### THE AHL-E-BAATIL

On the other hand, the people of *baatil* (falsehood) are always in the majority because falsehood is appealing to the rebellious nafs of man. We therefore always see in every age that the *Ulama-e-Soo* (Evil Ulama) enjoy large followings. Their views and rulings are readily accepted by the ignorant and pleasure-loving laymen. Since the opinions of the people of baatil conform with the dictates of the lowly nafs, the ignorant masses welcome them, applaud them and ostensibly follow them. But, even the ignorant masses who follow them know deep down in their hearts that such ulama are not men of Allah. They hanker after the world and have *nafsaani* motives for their opinions which conflict with the Shariah.

### ADEPT

The *Ulama-e-Soo* are adept in the art of distortion, misinterpretation and concealing the Haqq of the Deen. *Amr Bil Ma'roof, Nahy Anil Munkar* is never part of their obligation. In fact, it is alien to them. Concealing the truth of the Shariah or misinterpreting it to avoid offending people is given the title of '*hikmah*' (wisdom). But their *nafsaani* '*hikmah*' is a cover-up for their falsehood and distortion. About such misguided learned men, the Qur'aan Majeed says:

*"They purchase a miserable gain with the laws of Allah."* The Qur'aan warns them: *"Do not conceal the Haqq with baatil while you are aware (thereof)."*

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## MUSHTABAH FOOD

(sallallahu alayhi wasallam) ordered abstention from Mushtabah saying that those who indulge in Mushtabah will ultimately fall into Haraam.

The attitude of treating Mushtabah lightly and freely indulging in it with reckless arrogance as has become the practice of many learned men who have become experts of distortion and misinterpretation is repulsive. When indulgence in Mushtabah opens up the avenue of Haraam, how can Muslims, especially learned ones, justify indulgence in it. The emphasis of the Shariah is on abstention, not indulgence. But it is indeed lamentable to observe that men learned in the Deen assigning abstention from Mushtabah to the category of such Taqwa which they mention with sarcasm as if Taqwa is something obscure and exclusive with such Auliya who inhabit the wildernesses and the forests.

## WHEN IS A MAN A VALID MAHRAM FOR A JOURNEY?

Rasulullah (sallallahu alayhi wasallam) branded a woman who goes on a journey without a valid Shar'i mahram as one who does not believe in Allah and the Day of Qiyaamah. A woman who proceeds on any journey without a valid mahram, be it for Hajj, is cursed. Her ibaadat is rejected and she remains under the la'nat of Allah Ta'ala and His Angels as long as she is on the journey and away from her home.

### WHO IS A VALID MAHRAM

A mahram refers to a male who is a close relative of a woman with whom marriage never was permissible nor will ever be permissible. Father,

grandfathers, sons, maternal uncles, paternal uncles and nephews are in this category.

A woman is allowed to go on a journey with these mahram males. However, there are two conditions which qualify a mahram to be valid for accompanying the female. These are:

- (1) Bulooah (adulthood)
- (2) Aadil (uprighteous)

If the male is under 15 years, he will not be adequate for being the mahram of a woman on a journey.

If the mahram is baaligh (an adult) but is a faasiq, i.e. not uprighteous, then too it will not be permissible for a female to travel with him even if he happens to be her father or son.

### MISUNDERSTANDING

A grave misunderstanding is that as long as the male is an adult and a close relative, a woman can travel with him. When the mahram cannot fulfil the duties for which he has to accompany the woman, his companionship with her is meaningless, in fact detrimental for her Imaan and Akhlaaq (character).

### HIS DUTY

The duty of the Shar'i mahram is to safeguard the

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## ADVICE TO THE VICTIMS OF 'ANNULMENT'

A lamentable development in recent years is the haphazard and haraam manner in which annulment of marriages is handled by persons and organisations—even Ulama organisations.

Annulment decrees are issued without concern for the process prescribed by the Shariah. Such an annulment decree which is in conflict with the procedure set out by the Shariah, has absolutely no validity even if issued by an Ulama body. It should be well understood that the Ulama of Islam are not like the 'gods' of the Bani Israaeel. About these false 'gods', the Qur'aan Majeed says:

*"They (the Bani Israaeel) took their Ahbaar and Ruhbaan (their Ulama and Auliya) as gods besides Allah."*

The Ulama of the Yahoood had degenerated to the despicable level of tampering with the Laws of Allah Ta'ala, making halaal things haraam and haraam things halaal for a variety of corrupt nafsani and worldly motives. It is sad to observe that many Ulama of Islam in the present day have donned this vile mantle of the Ulama of the Yahoood.

### BAATIL ANNULMENT

When the Shar'i procedure is not adhered to, the annulment decree issued by misguided 'tribunals' are devoid of Shar'i substance. The annulment being null and void result in the following evil effects:

- (1) A woman who is in a man's nikah labours under the impression that she is now divorced from her husband.
- (2) If she gets 'married' to another man, the new nikah is not valid. As such the new relationship is an adulterous one

A woman applying for annulment of her marriage should understand the following:

- As long as the husband agrees to fulfil the rights of the nikah, her application cannot be considered.
- A husband's marriage to a second wife is not a valid ground for annulment.
- The husband preventing his wife from working outside the home and restricting her to the home environment is not a ground for annulment.

If an annulment is granted by some misguided tribunal on the basis of the aforementioned grounds or any other ground which the Shariah does not accept as valid, the annulment will simply be invalid and void. The woman remains in the nikah of her husband.

### VALID ANNULMENT

Even after a valid annulment decree if the husband, during the term of his wife's iddat, mends his way and promises to fulfil the rights of the nikah, the annulment automatically falls away and he can recall his wife because the annulment decree has the effect of one *Talaaq Raj'i* (Revocable Talaaq). The wife has no choice when the husband pledges to fulfil the rights of the nikah.

It should be understood that divorce and annulment are extreme measures to be invoked only as a very last resort when there is absolutely no hope of getting the husband to fulfil the *huqooq* (rights) of the wife. If the wife refuses to reconcile, but the husband is desirous of saving the marriage and agrees to execute his duties and obligations as required by the Shariah, then no authority on earth can ever annul the marriage.

### KUFFAAR

The Muslim wife is not in the category of a kaafir woman who has recourse to the kuffaar court which will issue decrees based on kufr and nafsaniyat. The Muslim wife has to incumbently submit to the Shariah even if the Command is disliked by her. Declaring this command, the Qur'aan Majeed says:

*"It is not lawful for a Believing male nor for a Believing female that they have any choice in any of their affairs on which Allah and His Rasool have issued a decree."*

Since Allah and His Rasool have stated that a wife has no right to demand divorce and annulment if the husband fulfils her *huqooq*, she will be acting and behaving like a kaafir woman if she insists on an annulment in violation of the Shariah.

### WORSE THAN HER KUFR

Of greater notriety and repugnance is the baatil annulment

which misguided learned men issue. This type of baatil annulment is worse than the kufr attitude which a disobedient wife displays. Such men of learning appear to be either ignorant of the Shariah's procedure of annulment or they have deliberately joined the ranks of the *ulama-e-soo'* for nafsani and worldly reasons, hence they conduct themselves so despicably by brazenly issuing *baatil* annulment decrees in conflict with the process prescribed by the Shariah for valid annulment.

Women who have gained annulment orders from some organisations should get in touch with senior Ulama to ascertain the validity or invalidity of the annulment which was handed to them. In all likelihood the 'annulment' will not be valid, hence any new 'nikah' she had entered into will likewise be invalid resulting in an adulterous union.

The 'husbands' of such women who had their nikahs annulled should also take up the matter and investigate whether the annulments were in fact valid. It is their *waajib* obligation to ascertain whether they are living with another man's wife in an adulterous relationship. If it is established that the annulment is not valid in the Shariah, they have to immediately separate and the woman has to compulsorily return to her husband.

### A BELOVED WOMAN

*Rasulullah (Sallallahu alayhi wasallam) said that Allah loves a woman whose husband becomes happy when he looks at her. She obeys him when he commands her and she does not displease him with regard to herself and her wealth*

## THOSE WHO BREAK UP HOMES

According to the Hadith, among the worst people under the Wrath and Curse of Allah Ta'ala are those who strive in the breaking up of homes. Such men, even so-called learned men who believe themselves to be Ulama, for their own *nafsaniyat*, sitting in positions of trust, give miserable advice to disobedient wives—"advice which leads to the break up of the marriage"

Women who according to Rasulullah (sallallahu alayhi wasallam) are *naaqisul aql* (of defective intelligence) quickly fall into the trap of the evil advice which vain molvis give. The molvi saheb himself is emotionally affected by the artificial tears and laments of the woman who complains about her husband. The advisor tenderly and gingerly proffers such advice which solidifies the *nushooz* (disobedience) and insubordination of the woman.

Such miserable and haraam advice which grossly inexperienced molvis give to women who cry in their presence pouring out packs of lies to gain the support of the advisor, only serves to maintain the woman under the canopy of Allah's *la'nat* and wrath. Instead of citing to her the Ahadith of Rasulullah (sallallahu alayhi wasallam) regarding her disobedience and Allah's curse and punishment, the molvi pampers her with 'tender' words of 'advice' augmenting her *tamarrud* (shaitaani rebellion).

### 'ADVISERS'

These emotionally disturbed 'advisors' should understand that their despicable conduct and evil 'advice' designed to break up homes bring the Arsh of Allah Ta'ala into violent motion. A man of Ilm will not or should not speak to a complaining woman in such terms and manner which encourage her to dig in her *shaitaaniyat* against her husband whom Allah Ta'ala has made her Ruler.

It is observed that the unqualified and inexperienced 'advisors' deem themselves as qualified advisors purely on the basis of their studies at a madrasah. Their certificate of *molwiyat* is not adequate to allow them to advise women who are experiencing marital problems. In almost all cases, the woman due to her deficiency of understanding and her rebellion is the cause of marriage breakdown. If the advisors act responsibly, fearing Allah Ta'ala and fully understanding the gravity and villainy of breaking up a home, they will then never enter a domain for which they are unqualified. When an inexperienced molvi pampers an errant woman with his one-sided advice directed against her husband, she perceives a strong support for her *baatil*

## NOT OF THIS UMMAH

Hadhrat Bareedah (radhiyallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said that a man who incites a woman against her husband "is not of us."

According to some Hadith narrations such a man has been described as '*mal-oon*' (one on whom descends the *la'nat* of Allah Ta'ala). Those who give women such advice which complicates the marital problems and augments her obstinacy and rebellion are among the agents of shaitaan. Such deeds give shaitaan the greatest pleasure.

### TWO TONGUES

Rasulullah (sallallahu alayhi wasallam) said that a two-tongued or double-faced person will have two tongues of fire on the Day of Qiyaamah.

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## MUSLIM SUFFERING

Are Muslims—those who consider themselves to be concerned Muslims—prepared to occasionally sacrifice some luxury and contribute the money to aid the suffering segments of the Ummah? Is there any Muslim prepared to sacrifice his Nafil Umrh and hand the money into the Path of Allah to aid Allah's suffering *makhlooq*? Are there Muslims who are prepared to abandon their un-Islamic wedding functions and donate the huge sums which would have gone wasted, in the Cause of Allah to assist the suffering Muslim masses elsewhere? You are required to search your soul and bring to mind the day of your maut. Will your waste come to your aid when that calamity strikes to tear you away from your wealth?

cause. In her ignorance she begins to imagine the correctness of her baseless grievances. This imagination tends to make

her more obstinate and it leads to the eventual break-up of the home with all its evil consequences.

Such molvis and ulama tribunals should take note of the corruption in which they are involved. They are playing with the Fire of Jahannum. They are the cause for the break-up of many homes. If they conduct themselves responsibly and keep the Ahadith and Warnings of Rasulullah (sallallahu alayhi wasallam) in view, they will not so rashly venture into the business of giving advice to women and annulling marriages with invalid decrees.

Are they then not aware that Rasulullah (sallallahu alayhi wasallam) stated very emphatically that a woman who seeks divorce without valid Shar'i reason will not smell even the fragrance of Jannat. In the world of Qiyaamah, the fragrance of Jannat will be perceived from a distance of many many thousands of miles. But a *naashizah* (disobedient wife) who demands Talaaq will be denied even a whiff of that fragrance. So far will she be from Jannat. And, Yahoood type molvis in this age are aiding and abetting such women in the process of sealing their doom.

### NO SHAME

THE MATTER IS OF SUCH GRAVITY THAT IT HAS BECOME NECESSARY FOR US TO SAY THAT THESE MISERABLE TRIBUNALS LACK IN DECENCY AND SHAME.

They either lack in decency and shame or in knowledge. Can they not refer to Hakimul Ummat's Heelatun Naajizah for the procedure of annulment? Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) has set out the procedure and have explained it in simple detail. Every molvi who has any understanding of the knowledge he has pursued will understand the Kitaab and the procedure of annulment. But the manner in which annulment applications have been dealt with leads to the conclusion that these 'tribunals' know only the English meaning of the term 'annulment' and lack in entirety in the understanding of the Shar'i procedure which makes annulment valid. There appears to be no other conclusion unless we have to believe that they have now really entered the fraternity of the Ulama-e-Soo'. May Allah Ta'ala save us from such a disaster.



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## CONCEALING ILM

wealth and rank, they refrained from proclaiming the Haqq. It was their habit to issue fatwa to suit their nafs and to curry favour with the affluent people of society,

This disease has overtaken the learned men of this Ummah as well. The Haqq of the Deen is concealed, misinterpreted and distorted to suit the whims and fancies of employers. Imaams of Musajjid and Ustaadhs in the Madrasahs submit in complete obedience to the un-Islamic instructions of the administrative committees of organisations which arrange for their salaries to be paid. The Deen is thus sold for a miserable price.

These Ulama who are guilty of such dastardly action and betrayal of Islam should remember that their employers are not their sustainers. The Raaziq is only Allah Ta'ala. Never can these employers deprive anyone of rizq. When Ulama have degenerated to this low ebb of decadence where they barter away the Deen for a miserable gain, then what truth and direction can they offer the laymen who are supposed to follow them?

## RASULULLAH'S ADVICE

Hadhrat Anas Bin Maalik (radhiyallahu anhu, one of the most senior Sahaabah, was in the service of Rasulullah (sallallahu alayhi wasallam) from the age of 8 years. He narrates the following special naseehat (advice and admonition) which Rasulullah (sallallahu alayhi wasallam) gave him:

He says that Rasulullah (sallallahu alayhi wasallam) said: "O Anas! Make wudhu properly. There will be barkat in your age and the guarding Angels will love you.

Be thorough in ghusl-e-janaabat, for there is impurity under every hair. Sins are then forgiven.

Perform Dhuhaa (Chaasht) Salaat without fail. This is the Salaat of the Repenters.

Perform Salaat (Nafl) night and day. The Angels will supplicate specially for you.

Fulfil all the arkaan of Salaat correctly. Allah will love you. He accepts such Salaat.

If you are able, inculcate the practice of being permanently with wudhu. At the time of Maut, you will not forget Kalimah Shahaadat.

When entering your home, make Salaam to the inmates. This will bring about sweetness of Imaan and the sins along the road (which were unintentionally committed) will be forgiven.

Do not harbour malice and envy for any Muslim for even a moment.

This is my way. Whoever adopts my way loves me. Whoever loves me will be with me in Jannat. O Anas! If you guard my wasiyyat and naseehat, and you practise it, Maut will become beloved to you. In Maut, peace is concealed for you."

### HAASID

"Hasad (jealousy) consumes good deeds like fire consumes dry timber" (Hadith)

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## WHEN IS A MAN A VALID MAHRAM FOR A JOURNEY?

honour of the woman with whom he is travelling. He has to attend to all her needs and affairs along the journey. He has to protect her and ensure that she remains in hijab/purdah. It is his Waajib duty to keep her safe from all aspects of moral fitnah to the best of his ability.

If the mahram is a faasiq, he will obviously be careless and unconcerned in such matters which the Shariah imposes on him. The most important duty of the mahram is to guard the **hijab** of the woman. A modernist/faasiq in the first place does not believe in the Qur'aanic *ahkaam* of Hijab. He is not concerned with whom the woman will speak and mingle nor does he see anything wrong with strange men conversing with the woman. Such a mahram is vile, shameless and dishonourable. Rasulullah (Sallallahu alayhi wasallam) described such a mahram as a *dayyooth* (evil cuckold).

He is NEVER an adequate mahram for a woman on a journey. It is haraam for a woman to go on a journey with such a mahram even if he happens to be her son.

### EVIL PRACTICES

Another misunderstanding is the idea that as long as a mahram is accompanying the woman, other males may also travel in the same vehicle on pleasure trips. It should be well understood that to do so will be permissible only when necessary. But to plan a pleasure trip or a holiday from home in such a way that all and sundry travel in the same vehicle, is not permissible.

The common holidaying practice is for a man to travel together in the same vehicle with his sisters-in-law or other females for whom hijab is waajib (obligatory). Even if a mahram is with, the purpose of his companionship is defeated and negated in this situation. Contact with *ghair mahram* males with its evil moral consequences is an almost certainty in this situation.

### INCOMPETENCE

A lad who has just become baaligh (attained puberty) although technically a valid mahram, will be inadequate for the journey if he lacks full jurisdiction over the female with whom he is travelling. His companionship is meaningless if he is unable to exercise authority over the woman. If the woman travelling with him is domineering and refuses to obey him in Shar'i matters, then such a mahram is not adequate for the journey because he will not be in position to fulfil the duties of *mahramiyyat* which the Shariah imposes on him.

This is the same as a lawful guardian of a minor. If the guardian is unable to fulfil the duties of guardianship, custody of the minor may not be assigned to him notwithstanding his initial right of guardianship.

Nowadays, people are extremely careless in these matters. Women go in droves on journeys, especially Hajj journeys either without mahrams or with incompetent mahrams. Instead of the Hajj journey being an ibaadat of thawaab, it is transformed into a journey of *athaab* (punishment)

## THE HAASID

The *haasid* (envious person) opposes Allah Ta'ala in the following ways:

\* He dislikes every ni'mat (bounty/favour) which Allah Ta'ala bestows to others.

\* He is displeased with the division of *ni'maat* of Allah Ta'ala. His hasad does not allow him to be satisfied with the goodness Allah Ta'ala bestows to others.

He is miserly with the favours of Allah Ta'ala, for he does not desire that Allah Ta'ala bestows His fadh'l to others.

\* He endeavours to disgrace the Friends of Allah Ta'ala, for he yearns that Allah's fadh'l be eliminated from them.

\* He aids Iblees, the enemy of Allah Ta'ala because the aim of Iblees is to deprive everyone from Allah's *fadh'l* (grace and kindness).

Rasulullah (sallallahu alayhi wasallam) said that hasad is among the most destructive moral diseases. It utterly ruins the spiritual heart and completely blinds the intelligence. In fact, it mentally deranges a man and casts him into the mould of Iblees.

### HAASIDEEN

Among the worst *haasideen* (envious people) are those whose hasad is for their seniors, whether they are senior by way of family ties or by being Ustaadh and Mashaaikh of the juniors. When a student and mureed develops hasad for his Ustaadh and Shaikh, he has fallen to the lowest level of *shaitaan*. There is very little hope for such a human ibles. Such haasideen can never mount the spiritual ladder of progress along the Path leading to Allah Ta'ala

## MASTER AND SLAVE

Rasulullah (sallallahu alayhi wasallam) said:

"He who has taught someone even one aayat of the Qur'aan, has become the master of that student."

Commenting on this Hadith, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "The student becomes the slave and the Ustaadh his master. The rank of the Ustaadh is extremely lofty.

As far as possible the student and mureed should obey the Ustaadh and Shaikh and keep them happy. They lead the student/mureed out of darkness into light, and they deliver him to the True Beloved, Allah Ta'ala."

A student who sets himself up as an adversary of his Ustaadh or vies with him in any way whatsoever is morally and spiritually doomed. He comes within the purview of Allah's Wrath. All spiritual avenues are blocked on him. His flimsy and superficial knowledge is shorn of barkat. His heart becomes clouded with spiritual pollution and he retrogresses in every sphere.

## SHAITAAN IN THE HUMAN BODY

"Verily, shaitaan flows in the human body like the flowing of blood."

Commenting on this Hadith, Hadhrat Ibraaheem Shahr (rahmatullah alayh) said: "Shaitaan is filth continued on page 12



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## SHAITAAN IN THE HUMAN BODY

and so is blood, hence the two harmoniously coexist. He thus permeates the human body and flows in every vein like blood flows.

On the other hand, Thikr is pure and celestial just as the Rooh (Soul) is. These two Purities harmoniously coexist. There is therefore, a natural congeniality and compatibility between the Rooh and Thikr."

When man engages in Thikr, shaitaan flees in leaps and bounds. But, when man becomes negligent and forgetful of Allah's Thikr, shaitaan returns and dominates the mind and heart of man, whispering evil into him. Mentioning this, Rasulullah (sallallahu alayhi wasallam) said:

"Verily, shaitaan sits glued to the heart of the Son of Aadam (i.e.man). When he (man) remembers Allah (makes thikr), shaitaan flees. When he (man) becomes forgetful (of thikr), shaitaan (returns and) casts waswasah (evil thoughts) into his mind."

## HONOUR AND RESPECT

*"A man who seeks honour and respect in anything besides the ibaadat of Allah, will not die until he has been thoroughly disgraced in his search for that honour and respect."*

(Shaikh Ibraaheem Shahr)

Honour and respect in entirety belong to only Allah Ta'ala. The Qur'aan Majeed says:

*"Verily, all izzat (Honour and respect) belongs to only Allah."*

It is Allah Ta'ala who apportions out honour and respect to whomever He wishes, and this bestowal is on the basis of obedience to Him.

## FRIENDS

"The people of the world have taken as their friends the wealth of this world while I have made Thikr and Tilaawat my friends."

(Shaikh Ibraaheem Shahr)

## THE MOST EVIL

**The most evil person is a gossip. He flatters his audience and speaks ill of others. (Hadith)**

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## BUILDINGS OF RIYA

stupor of affluence are concentrating on projects which are wasteful, useless and sinful.

About these buildings of waste, Rasulullah (sallallahu alayhi wasallam) said that every expenditure is in the Path of Allah, but that which is spent in sand (i.e.brick and mortar) to erect buildings of waste and pride as is so evident nowadays.

## FUND-RAISING

Unnecessary fund-raising journeys are undertaken solely to collect money for these buildings of waste and ostentation. With so much suffering in the Ummah all over the world, with what conscience do people squander Allah's bounties in constructing buildings of *riya* such as unnecessary Musjids—Musjids in areas where the existing Musajid are vacant and desolate?

The Qur'aan's message and warning for those who seek and endeavour to provide satisfaction for their bloated nafs, is:

*"Do not waste, for verily, the wasters are the brothers of the shayaateen."*

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## Jihad in Islam and its prevalence in today's Ummah

Besides the Taliban and Chechen Mujahideen there is no other group which has the Shariah as its goal. Mundane motives and aims are their objectives.

## PALESTINE

While Muslims have to supplicate to Allah Ta'ala to grant victory to the Muslims of Palestine and to Muslims wherever they are struggling against the kuffaar, we must mention that these movements do not have Islam and the Akhirah as their goals. The goal is not original Jihad. The goal is a so-called "freedom and liberation" within the framework of the kaafir United Nations. Islam does not operate within the narrow confines of such kufir cocoons.

## THE SIGNS OF HAQQ

The fact that these two groups—Taliban and Chechen Mujahideen—have been able to, not only hold out against the overwhelming forces of the enemies, but have dealt devastating blows which make the enemy reel and whine like dogs, should be eye-openers. It testifies to the claim that Allah's *Nusrat* is with them.

When tiny bands of Mujahideen can inflict such devastating and crushing blows to the enemy as is happening in Chechnya, then it is time that Muslims understand the secret of our power which is not worldly means and military hardware. Our power is *Roohaani* Power which is acquired as a consequence of *Ibaadat* (Worship) and *Ta'at* (Obedience) based on hearts which have attained a high degree of spiritual elevation. Declaring this fact, the Qur'aan Majeed says:

*"If you (O Believers!) help Allah (i.e.His Deen), He will help you and plant your feet firmly (against your enemy)"*

## THIS GIANT

The Ummah—the Giant of Islam—is today shackled and laying prostrate in a drunken stupor at the impure feet of the kuffaar. Let us all make dua that Allah Ta'ala once again gives us the power to break the chains of the kuffaar and to regain our intelligence which has become deranged as a result of emulating every facet of kuffaar life and culture.

## THE MAKTAB JIHAD

By the fadhl of Allah Ta'ala, the jihad in the field of establishing Maktabas (small Madrasahs which cater for basic Islamic education) is progressing. The number of Maktabas is increasing and new regions are targetted—regions where Muslim children have been deprived of Deeni Ta'leem for generations, making them easy prey for the variety of kufir forces operating to subvert the Ummah and break the link with Islam. All Muslims have a Waajib duty to aid this Noble and Waajib Jihaad. This is an obligation which is the responsibility of the Ummah worldwide. It may not be shirked. The fight against the forces of kufir is a global Jihad. The struggle to provide basic Deeni education to Muslim children is in this age the most vital dimension of Jihad.

## PURE AND HALAAL

Hadhrat Ibraaheem Shahr (rahmatullah alayh) was asked: "If a representative of the Sultan (King) presents to you a gift from the Sultan and assures you that it was acquired from pure and halaal sources, will you accept it?"

Hadhrat Ibraaheem Shahr replied: "No, I shall not accept it. When they (the Sultan and his men) are unconcerned with what is good and beneficial for themselves, what concern will they have for the welfare of others?"

From these words of wisdom it should be understood that when faasiq traders who indulge in haraam and mushtabah practices are not concerned with their own spiritual and moral welfare, their assurances in such matters should not be accepted. When they are indifferent to their own spiritual reformation and progress, what concern will they have for the spiritual progress of others?

JAMADIL ULA 1422 / AUGUST 2001

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WHEN EVEN SUNNAH BECOMES BID'AH  
"When a Sunnat act becomes a prominent feature of the Ahl-e-Bid'ah, we abstain from it for fear of resembling them". (Imaam Ghazali)

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## A CRITICAL ANALYSIS OF THE JIHAADI MOVEMENTS OF RECENT TIMES

**J**ihaad, undoubtedly, is an integral institution of Islam. It is an obligation which became incumbent on the Ummah from the time of the Hijrah (Migration) to Madinah Munawwarah, and so will it remain until the Day of Qiyaamah. In recent times, after the demise of the Islamic Khilaafat in 1914 with the defeat and dismemberment of the Turkish Empire, a number of Jihaadi movements came into existence

The standard of Jihad was raised by a number of movements and even today there are several Jihaadi movements which are brandishing the Flag of Jihad and vociferously asserting the validity of their respective stands, ideology and goals. But, every Jihaadi movement has suffered dismal failure and defeat. Not a single Jihaadi movement of recent times, i.e. since the demise of the Khilaafat, has succeeded in the attainment of the Islamic goal of Jihad.

### AFGHANISTAN

The most notable Jihaadi movement was the Jihad to oust the Soviet Union from Afghanistan. While superficially that Jihad was successful, in reality it was a dismal failure since the aim and goal of Jihad were not achieved.

The goal of Jihad has not been understood by the Jihaadi movements nor by the present day Ummah in general. The goal of Jihad is *I'laa-e-Kalimatullaah* or to raise the Word (Deen) of Allah. The aim is to open up the way for the spread of Islam. The pathway for

Tableegh has to be smoothed and all obstacles removed for Da'wah, the purpose of which is to save Allah's creation from everlasting damnation in the Aakhirah. The goal of Jihad is not territorial expansion nor the acquisition of wealth nor any other wordly designs.

This lofty goal was far from the minds of the local Afghan tribesmen battling the Russians. The Afghan Jihad saw the arrival of thousands of foreign Muslims, mainly Arabs, to participate in the Jihad. There is no doubt in the sincerity of the foreign Muslims who had joined the Jihad.

### SINCERITY

But sincerity is not sufficient for true victory. While the foreign Mujahideen were always in the forefront of the battles, they played an insignificant, in fact a nil role in the aims and objectives of the Jihad. Their role was always fighting in the battlefield. The local chiefs/leaders were the policy makers, and these locals too were controlled and steered by outside forces which had no relationship with Islam whatsoever.

### AMERICA

Smarting under its defeat in Vietnam, the U.S.A. zealously joined the Afghan Jihad. From the very inception when the U.S.A. joined the Afghan Jihad, it was in full control of the war through the agency of its protege, Pakistan. Although at that time the Pakistani ruler was Ziaul

Haqq who had strong Islamic inclinations, the controller of the Jihad was America.

### U.S.A.

The U.S.A. supported the Afghan Jihad to the hilt. Billions of dollars of weapons and cash were contributed by the Americans to the Jihad to expel the Russians from Afghanistan. Since the US had joined this Jihad, all other countries which were in the American sphere of influence and domination fully supported the Afghan Jihad. Saudi Arabia, the Gulf states and all other countries came out in

**"for  
victory,  
sincerity  
is not  
adequate..."**

strong support of the Afghans. Aid in the form of weapons and cash, etc, poured into Afghanistan.

The Pakistani intelligence agency (ISI) had full control of the Jihad operations. Everything connected to the Jihad campaign was conducted and directed by the Fussaaq, anti-Islam ISI under the orders of America.

Despite the massive American and international support the Afghans received, it took them 15 years to achieve the objective of expelling the Russians from

Afghanistan. As soon as the Russians withdrew, the U.S.A. ended its escapade in Afghanistan. It had achieved its goal, there was no longer any need to support the Afghans. It forthwith terminated all aid and

ordered Ziaul Haq to do likewise. But, Zia refused and the Afghan Jihad continued until the communist Afghan regime in Kabul collapsed. But Ziaul Haq had to pay with his life for having dared to disobey the American masters. But the goal of Jihad was not achieved inspite of the expulsion of the Soviet Union.

### THE END

The Russians were expelled and the communist Afghan regime was toppled. But from the very day the Mujahideen or so-called Mujahideen proclaimed their victory, the internecine wars among them were initiated. This continues to this day. The Russians too never wrought such havoc and devastation to Afghans as the so-called Mujahideen did in their evil desire for power. One has to witness the devastation in Kabul to understand what had happened and what was done by those who had claimed to hold aloft the standard of Jihad.

### THE ACHIEVEMENT

While the Russians were expelled and the communist regime eliminated, there was no benefit for Islam and the Ummah in

this Jihad. The end of the road of this Jihad was nothing but anarchy, strife, murder, plunder and an un-Islamic phantom of a government in Kabul which lacked control over even the suburbs of Kabul.

It is abundantly clear that there was no Divine Aid in this so-called Jihad. It was for this reason that it took the Afghans 15 years to achieve the objective inspite of having enjoyed 100% American and international aid and support. Since the Afghans were not fighting for the goal of Shar'i Jihad, their campaign ended in dismal failure and collapsed in anarchy. The aim never was to establish a Shar'i government, hence the successive governments or semblance of governments which appeared in Kabul never made any attempt to introduce the Shariah as the law of the land.

How is it possible for a jihad to succeed and accomplish its Shar'i goals when the hand guiding and controlling it is that of the Agent of Shaitaan? How can a jihad succeed when the participants are wholly ignorant of its goals and their hearts are darkened with mutual hatred, malice and envy — each group with daggers drawn to shed the blood of one another? Let it be clearly understood that in general, the only sincere participants in the Jihaadi movements of recent times were the Foreign Mujahideen, predominantly Arab. But while their sincer-

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**Q. In some Musjids khatam of Surah Yaaseen is made by the congregation. Those who are present for Salaat all recite Surah Yaaseen individually. Thereafter a collective dua is made for Afghanistan. In some Musjids this practice is done after Fajr Salaat. Qunoot-e-Naazilah is also recited in the Fajr Salaat. In some places this practice is carried out after Isha. Is this also a Sunnat practice?**

**A.** It is not Sunnat. In fact it is a vote of no confidence in the Sunnah. By innovating this practice people are implying that Qunoot-e-Naazilah is inadequate for the occasion. While the recitation of Surah Yaaseen is meritorious, it should not be introduced in this specific form or any other congregational form. Whoever wishes to recite Surah Yaaseen may do so. But to innovate a congregational practice which conveys the impression to observers that Islam orders this, is wrong. In this way a practice develops into a hard core bid'ah. When a calamity had befallen the Ummah, Rasulullah (sallallahu alayhi wasallam) and his Sahaabah recited only Qunoot-e-Naazilah during the Salaat. They did not introduce khatam of Surah Yaaseen and collective dua thereafter. They did not supplement Qunoot-e-Naazilah with any practice. While people should always make dua, this should be individually, not collectively. We should believe with conviction that Qunoot-e-Naazilah is an adequate supplication for a national or international calamity which has befallen the Ummah.

**Q. The Imaam when raising his hands for Takbir Tahrimah turns the palms of his hands towards the ceiling instead of towards the Qiblah. Is this a valid way?**

**A.** It is Makrooh to turn the palms towards the ceiling. The Sunnat method is to face the hands towards the Qiblah. It is therefore not permissible for the Imaam to do so. Someone should explain to the Imaam his error.

**Q. Recently a VCD screening of Osama's Message to the Ummah was shown. We have always been under the impression that Osama is a man of the Deen. Why does he appear on television and why did he make a pictorial documentary?**

**A.** Undoubtedly, pictures of animate objects are haraam. It does not matter who is guilty of this crime, it will remain haraam and a crime according to the Shariah. It is haraam to view such pictorial depictions be it VCD, television or any other form. While Osama is a mujahid, he is not an Aalim of the Deen. His actions should not be regarded as reflections of the Shariah. It does not matter how great a saint/buzrug/wali may be, if he commits a misdeed or an act which is haraam, he will not and should not be followed in that act. Osama is not a Guide to be followed in matters of the Shariah. Haraam will remain haraam even if the greatest Saint commits it.

**Q. Can Zakaat be used to construct a well for the poor in a place where there is a great scarcity of water?**

**A.** Zakaat cannot be used for a water-well. However, the Zakaat may be given to a person who is entitled to accept it. On becoming the owner of the Zakaat, he may use it to construct the well.

**Q. It has become the trend for people who believe themselves to be the victims of sihr (black magic) to accuse others of having committed the sihr. On the slightest suspicion or imagination they start believing that a certain relative/friend has perpetrated the sihr. This leads to everlasting enmity and break-up of ties. Sometimes the aamil (the one who diagnoses the affected person) indicates or alludes that a certain person has committed the sihr. Is it proper for him to do so?**

**A.** It is a grave sin to accuse someone of sihr on the basis of suspicion or imagination. It is also not permissible for an aamil to mention any specific person. It is quite possible that the aamil too has erred in his diagnosis. A hazy apparition may appear in the trance, etc., and the aamil or the affected person makes a misinterpretation thereby accusing innocent persons of having committed the sihr. This is wrong and extremely dangerous.

**Q. A man has two wives. Both live in the same building**

**but have separate living quarters. Each wife has her separate bedroom, kitchen, lounge, bathroom, etc. Each one has her own privacy and no one is allowed to encroach on the domain of the other. However, one wife insists that she wants to live in another house. The husband refuses. She threatens to apply to the Ulama for dissolution of her nikah. Can her nikah be dissolved by the Ulama?**

**A.** This wife has no right of demanding a separate house in another building. Her right is separate living quarters in which she can enjoy her privacy. The Shariah does not give her the right to demand a separate building. The husband in this case has made adequate arrangements for the separate living of his wives. He has adequately fulfilled their huqooq (rights). She cannot apply for annulment of her nikah nor can the Ulama annul her nikah. There are no Shar'i grounds here for dissolution of nikah.

**Q. Some learned men claim that the six fasts of Shawwaal are bid'ah. They say that there is no Sunnah substantiation for these six fasts which so many people are in the practice of keeping. Please comment.**

**A.** The six fasts of the month of Shawwaal are Sunnat. Those who assert the contrary are in error.

**Q. A man marries a second wife. His first wife demands talaq. She claims that he has violated her rights by having married again. Can she demand talaq or annulment of her nikah?**

**A.** She has no Shar'i right of demanding talaq. The husband has not violated any of her rights by having married again. In fact, it is his right to marry again. The nikah can never be annulled on the demand of the first wife. She has no grounds for asking for talaq.

**Q. When I was a child (about 12 years) I stole trust money which was in my father's possession. He was the treasurer of an organisation. I would steal money from time to time. He never discovered this. In which way do I have to make amends for what I had done in my childhood days?**

**A.** You have to figure out as accurately as possible the amount you had stolen. This amount should be given to the organisation if it is still in existence. If not, contribute it to an organisation with similar aims and objects.

**Q. What Islamic basis is there for the Yaseen khatams which have become customary nowadays in some places? Khatam of Yaseen shareef is made congregationally followed by a collective dua for the Mujahideen. Please comment.**

**A.** This custom which is being introduced is bid'ah. While there is much significance in reciting Surah Yaseen, the specific form innovated for it is improper. Our discussion on this new bid'ah appears on page 12 in this issue of The Majlis.

**Q. The withdrawal/surrender of the Taliban has come as a shock to Muslims. Was their action not akin to fleeing from the battlefield?**

**A.** The Taliban had not made a tactical withdrawal as some people would like us to believe. They had abandoned the cities and deserted the Foreign Mujahideen. They had betrayed the Mujahideen. We have explained their surrender in our paper, Al-Haq (No.s 16, 17 and 18). Undoubtedly, their surrendering was an act of fleeing from the battlefield.

**Q. Should Ishraq Salaat be performed on both Eid days?**

**A.** Ishraq Salaat should be performed on the days of Eid as well. However, this Salaat should not be performed before the Eid Salaat. Ishraq should be performed after Eid Salaat.

**Q. Is it Sunnat to make dua after the Eid Khutbah?**

**A.** It is bid'ah to make dua after the Eid Khutbah. The dua should be made after the Eid Salaat.

**Q. Is it necessary to deliver a lecture on Eid day before the Khutbah?**

**A.** It is not necessary. It is permissible. However, if it is regarded to be necessary and considered to be part of the Eid Salaat/Khutbah proceedings, then it would be bid'ah to deliver a lecture. In that case, the lecture

should be abandoned until the belief of the people has been rectified. The same applies to the lecture on Fridays.

**Q. Is it permissible for a Muslim woman to become a beautician? Many Muslim women go to beauticians to remove hair, make facials and for make-ups.**

**Is all this permissible?**

**A.** All of this is haraam. Such women are cursed by Allah and His Rasool. They are women with unholy and lewd designs. Such women are described as 'adultrices' in the Hadith.

**Q. I am a girl of marriageable age, but it seems that no one wants to marry me. I make dua much but my duas are not answered. My father throws into my face the fact that I am not yet married. It seems as if I am cursed. Please advise.**

**A.** A Muslim does not lose hope in Allah Ta'ala. Allah Ta'ala has predestined the course of the events of life. Like Rizq, marriage too is decreed. It is wrong and evil for you to feel that you are cursed. You have to adopt sabr. Nothing is in your control and power. No one has any power to do anything. You should continue to make dua and leave the result to Allah Ta'ala. Increase your thikr, tilawat and ibaadat. Bring the Sunnah more into your life. Do not become frustrated over what is not in your control. Resolve to be satisfied with your lot. If you are not going to be satisfied, then too you will not be able to change the course of events. By being satisfied and resigning yourself to Allah Ta'ala you gain thawaab in abundance and He will take care of you. Ignore the childish remarks of your father. It is indeed callous for a man to make hurting remarks to his daughter. But, you as his daughter, should show respect towards him. Overlook what he is saying.

**Q. Recently Mr. Mandela was invited to deliver a speech in the Grey Street Masjid in Durban. During his lecture, the musallis proclaimed takbeer and 'naar-e-risaalat' in honour of the speaker. What does the Shariah say in this matter?**

**A.** It is haraam to invite into the Masjid a person who is in the state of janaabat. Even a Muslim may not enter the Masjid if he is without wudhu. To a greater degree does the prohibition apply to a Muslim who is in the state of janaabat. And, to a far far greater degree does the prohibition apply to a non-Muslim who is in the state of both physical janaabat and spiritual janaabat (i.e. kufr). Also, it is not permissible to proclaim Takbeer in honour of a non-Muslim. The trustees committed a kabeerah sin by allowing the non-Muslim to deliver a talk inside the Masjid. Those who had a desire to listen to Mr. Mandela should have arranged a hall or some other venue for his talk.

**Q. Mr. Mandela recently supported the American bombing campaign of Afghanistan. Please comment.**

**A.** The governments of all Muslim countries support the American terrorist campaign against Afghanistan and so do the munaafiqeen Afghans themselves. Even the tribes of Afghanistan, both those of the Northern Alliance and the Pushtu tribes, have become the mercenaries of America and support the U.S.A. Terrorist in Chief in the commission of murder and pillage of their own land. So what is so surprising if Mr. Mandela supports such atrocities of Bush? What is surprising is that Muslims who believe in Allah find such attitudes of non-Muslims surprising.

**Q. If one forgets to sit in Tashahhud in the second raka't of a four raka't Nafl Salaat, what should be done?**

**A.** As long as the third raka't has not been completed, sit down, recite Attahiyaat, then proceed to complete the Salaat. At the end perform Sajdah Sahw. If the third raka't has been completed (i.e. its Sajdah has been made), then too the Salaat will be valid. But Sajdah Sahw has to be made in this case as well.

**Q. Many creams, lotions, etc. contain the ingredient Cetyl Alcohol. Some Ulama claim that this ingredient is halaal because it is man-made. Is this ingredient halaal?**

**A.** We do not understand what is meant by "man-made" in this context. All liquors and other haraam products are "man-made". Liquor is not acquired naturally. Nor is it found in natural pools. All forms of alcohol are haraam.



# QUESTIONS AND ANSWERS

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**Q. My arms are full of tattoos. I have repented, but am stuck with these "inscriptions of shaitaan". Some people say that my wudhu is not valid because there is colour permanently on my skin. What is the position of my wudhu and Salaat?**

**A.** Tattoos are haraam. The Hadith describes it as the writing of shaitaan. People who tattoo are cursed by the Hadith of Rasulullah (sallallahu alayhi wasallam). If these "inscriptions of shaitaan" can be easily removed by some simple medical process, you should have them removed. Your wudhu and Salaat are valid.

**Q. In The Hadith it is mentioned that in the Ramadhan preceding the appearance of Imaam Mahdi (alayhis salaam) there will be both a solar and a lunar eclipse. According to information from NASA, on 9th November 2003 a total lunar eclipse will occur, and on 23rd November 2003 a total solar eclipse will occur. Both will be in Ramadhan. Please comment. Does this mean that Imaam Mahdi will appear during the Hajj of that year?**

**A.** Only Allah Ta'ala knows when Imaam Mahdi (alayhis salaam) will appear. Rasulullah (sallallahu alayhi wasallam) did not pinpoint the year nor is anyone able to make any categoric claim in this regard. The predictions which some people make on the basis of the narration mentioned here are plain conjecturing. Such double eclipses had happened in the past and will happen in the future from time to time. The day Imaam Mahdi (alayhis salaam) appears we shall learn of it. There is no need for guesswork and wasting time on trying to discover when exactly Imaam Mahdi (alayhis salaam) will appear. Of greater importance than the knowledge of the time of his appearance is our own condition. What are we doing for that occasion, and for the occasion of our Maut and for the occasion of the Grave and the Akhirah? We are required to prepare ourselves for Akhirah, not worry about the time when Imaam Mahdi (alayhis salaam) will appear.

**Q. Is it Masnoon to shake hands after Eid Salaat?**

**A.** Shaking hands after Eid Salaat is bid'ah. This never was the practice of Rasulullah (sallallahu alayhi wasallam) nor of his Sahaabah. This custom is ridiculous. Imagine people going to the Eidgah in the same vehicle, shaking hands after Eid Salaat. Why do they not shake hands before Eid Salaat or while they are emerging from their homes or while in their vehicles? Why shake hands after Eid Salaat? This is a baseless custom.

**Q. Is it correct to wish people "Eid Mubarak" on Eid days?**

**A.** The custom of such wishing is like wishing "Happy Christmas" on Christmas day. This is a practice of the Christians which Muslims have emulated.

**Q. When the Imaam recites the Eid Takbirs during the Khutbah, do the musallis have to repeat the Takbirs or remain silent?**

**A.** The musallis should silently recite the Takbirs as well.

**Q. It has become customary for people to visit the Qabrastaan in droves after Eid Salaat. Is this a Sunnat practice?**

**A.** It is not Sunnat. In fact, it has degenerated into a bid'ah custom. While it is permissible and meritorious to visit the graveyard on any day and at any time, the custom which people have forged is bid'ah.

**Q. Many people prepare sweet milk for serving on the 15th Night of Sha'baan. Is there a valid basis for this?**

**A.** This is another bid'ah custom which should be abandoned.

**Q. Is it permissible to sell or give haraam foodstuff to non-Muslims?**

**A.** It is not permissible. What is haraam for Muslims may not be given or sold to non-Muslims. In fact such 'food' may not be given to even dogs.

**Q. My wife refuses to live with me. We had no argument. She simply does not want to be my wife. She demands talaq. I have refused. She left home and is staying with some other people. It appears to be that she is immorally involved with another man. Although I am prepared to forgive her, she refuses to come home. I am refusing to divorce her, not out of spite, but because I want to make a home with her. She has gone to a group of Ulama (a Jamiat) and has applied for the**

**nikah to be annulled. Can the Jamiat annul my nikah?**

**A.** If the story is as you are saying, then no authority on earth can ever annul your nikah. Any mock annulment will not be valid. Such annulment will not cancel your nikah. She will not be able to marry another man. As long as you do not issue Talaq, she will remain your wife. However, our advice is that you should give her Talaq irrespective of any mock and baseless annulment anyone issues. There is no benefit in flogging a dead horse. When the woman is immoral and commits infidelity and on top of it she does not want to live with you, then it is best to separate. There is no goodness in living with such a treacherous woman.

**Q. Is Kiri Cheese halaal?**

**A.** Kiri Cheese is haraam.

**Q. We have recently acquired a new business and are considering giving away household appliances to customers by way of lucky draws. We need to know the ruling regarding this.**

**A.** As long as customers are not required to pay an entry or participation fee, the lucky draw will be permissible. Such incentive prizes are permissible.

**Q. I have bought some sea shells. Someone says that it is not good to keep these shells in the house. Is this correct?**

**A.** It is permissible to keep the sea shells in the home. What is not permissible in the home are pictures of people or animals. The Malaikah of Rahmat do not enter a home in which there are such pictures. Besides this, it is a kabeerah (major) sin to make and keep such pictures.

**Q. A man marries again after his first wife passed away. He has two daughters by his first wife. In his will he leaves all his assets to his daughters. Is the second wife not entitled to anything?**

**A.** The second wife inherits in his estate in the same way as would the first wife if she was alive. The wife gets one eighth of the estate of her husband.

**Q. At public auctions some people form a syndicate. The aim of the syndicate is to acquire the goods at the cheapest price. The members of the syndicate will not bid against one another. A parcel of goods purchased by any member of the syndicate is later auctioned privately among the members of the syndicate. The profit made is shared equally by the members of the syndicate. Is this arrangement permissible according to the Shariah? Is the profit halaal for the members?**

**A.** This arrangement is not permissible. Forming such a syndicate is not permissible. The profit is not lawful for the members of the syndicate other than the one who has purchased the goods and who is responsible to pay therefor. Since the members of the syndicate do not invest any capital to make them partners in the deal, they are not allowed to claim any share of the profit realised from the resale of the goods. The goods are the property of only the one who has purchased them.

**Q. What is the ruling regarding registration fees charged by a Madrasah or an Islamic institution?**

**A.** Registration fees are not permissible. Besides being in the category of riba, these fees are a miserable price in a despicable process of trading the Deen for money. Children in need of Deeni Ta'leem may not be charged for their desire to pursue Ilm-e-Deen. It is wrong, un-Islamic and callous to stipulate such fees in emulation of kuffaar secular systems.

## FITNAH

Rasulullah (sallallahu alayhi wasallam) said:  
"Verily, every Ummat (community) has a special fitnah (trial). The special fitnah of my Ummah is wealth."

**Q. After reciting an aayat of Sajdah, the Imaam immediately went into Ruku'. The muqtadis called out 'Subhaanallaah!', but the Imaam ignored them. He did not make the Sajdah. Was the Salaat valid?**

**He did not even make Sajdah Sahw for his omission?**

**A.** The Ruku made immediately after the aayat, substitutes for the Sajdah. There was no need for Sajdah Sahw. The Salaat is valid. The Imaam acted correctly by ignoring the reminders of the muqtadis. Also, Sajdah Sahw is not to be made when one forgets to make Sajdah Tilaawat. If Sajdah Tilaawat is omitted, taubah is the only option.

**Q. The practice of reciting 40 Durood and Salaam in congregation is found in many Musajjid in our country. Usually on a Thursday night or on Friday morning this practice takes place. One person recites the Durood whilst the rest listen in silence. In most cases dua is made after the recitation.**

**During these times we are urged by the Ulama to recite Yaaseen and engage in dua. Most of the Musajjid in our area have implemented this advice daily after one of the Salaats and collective dua is made for the Ummah. Are these practices acceptable in the Shariah?**

**A.** Undoubtedly, the virtues and benefits of reciting Surah Yaaseen or of any part of the Qur'aan Majeed and of Durood Sharief are numerous and great. The benefit of Dua too is great and cannot be disputed. However, the method executing these acts of ibaadat is in dispute and questionable. If the Sahaabah had to appear today in these Musajjid where these customs are taking place, surely they will initially frown and seek an explanation. These practices will undoubtedly appear foreign to them. The Sahaabah will feel the imperative need to make enquiries and seek the Shar'i basis for the origination of these customs. Without any doubt we can claim that after they institute their investigation and arrive at their conclusion, they would order the expulsion of all these bid'atis from the Musajjid.

While these practices were initiated by Auliya and were not intended for public consumption and for congregational practice of the masses in the Musajjid, they have now degenerated into bid'ah in the same way as the halqah thikr, dua-e-thaaniyah (second dua), etc. of the Ahl-e-Barelvi. Their thikr and durood practices also had started off innocently and sincerely, but later degenerated into hardcore bid'ah which have assumed greater importance to them than Salaat and Tilaawat in the way the Sahaabah had practised. The very fact that people attach greater importance and concern to these non-Sunnah forms of ostentatious acts of 'worship' testifies to the bid'ah dimension. Why are people not satisfied with the simple acts of ibaadat of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah? Why do they not derive contentment from the original Sunnah practices?

The only argument or 'daleel' the votaries of these new bid'ah acts can present is that these were the practices of their Shaikhs. But this is not a valid argument for introducing into the public and Musajjid specific forms of congregational practices which assume the dimension of ibaadat. Ibaadat is only such practices which have been taught by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The specific and peculiar acts of the Auliya are private practices to be executed in privacy by the muredeen of the Shaikh. Such practices of individual Shaikhs should not be introduced into the Musajjid nor imposed on all and sundry. The children growing up and people who lack in the knowledge of Islam see these practices and gain the idea of these customs being part and parcel of the Sunnah. In this way new practices acquire the dimension of Waajib acts of ibaadat. Irrespective of the great Buzroog who originated these practices and regardless of the Buzroogs having practiced these acts, they are not acts of ibaadat ordered by the Shariah. The congregational facade given to these new acts places these practices firmly into the domain of bid'ah. It has become necessary to abstain from these new acts of bid'ah which the *asaaghireen* (small khalifahs) have taken from the *Akaabireen* (The Senior Mashaaikh) who had executed these in another form and on another plane. In fact, the *Akaabireen* never gave these practices the emphasis which the *asaaghireen* accord to them. The emphasis of the Seniors was always on Islaah-e-Nafs (Moral Reformation) while the emphasis of the *asaaghireen* is on ostentatious customs which degenerate into bid'ah. It is essential to understand that bid'ah is not confined to the practices of the Barelvi bid'atis. A considerable number of bid'ah



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practices have recently crept into the ranks of our own Ulama. The unwary and innocent public is misled and trapped into these new acts of bid'ah because they have hitherto understood that whatever act of ostensible ibaadat ordered by the Ulama linked to Deoband is a Sunnat practice. But, in recent years with the rise of small khali-fahs in profusion, bid'ah has definately crept into our ranks. Those Ulama who have strong links with the *Akaabireen* should be a bit bolder in denouncing this dangerous development.

**Q. If Sajdah Tilaawat is made during Salaat by error, does Sajdah Sahw become necessary?**

A. Sajdah Sahw is necessary if Sajdah Tilaawat was made when there was no need for such a Sajdah.

**Q. I have two wives. One wife says that she does not want to inherit anything in my estate. She says that I should bequeathe my entire estate to the first wife and her children. Am I allowed to make out a will according to what she says?**

A. Regardless of what she says, she will inherit in your estate. Her statement is not valid. By renouncing her share, she does not forfeit it. In all circumstances she will inherit her Shar'i share in your estate. You may not draw a will which is in conflict with the Shariah.

**Q. I gave a large sum of money as a loan to a person in need. After three years, he has still not been able to return the loan. What is the position of Zakaat on this outstanding loan?**

A. Zakaat will have to be paid when the money is returned to you. When you are paid then Zakaat for the past years will also have to be paid. If a portion of the loan is repaid, then pay Zakaat on that amount for the past years as well. If you know that the debtor will eventually pay you, then you may treat the loan as cash on hand and pay Zakaat every year on it. Payment for past years will then not be necessary when the money is repaid.

**Q. The Imaam of our Musjid announces birthdays in the Musjid. Is this permissible?**

A. The Imaam is guilty of a grave sin. It is not permissible to announce kaafir customs in the Musjid. Birthday celebrations are the practices of the kuffaar.

**Q. My sister is doing Hifzul Qur'aan. During the month of Ramadhaan the Ustaadh has instructed the girls to perform Taraaweeh Salaat in jamaat with the girls having turns to lead the Salaat. I have stopped my sister from performing Salaat in this manner. Some of the girls argue that they perform Salaat in this way with the intention of strengthening their hifz, Is this excuse valid for this practice?**

A. The excuse is baseless. Even if this practice will strengthen their hifz, it is not permissible to violate the Shariah. Jamaat Salaat for females is Makrooh Tahrimi. It is wrong for the Ustaadh to instruct the girls to commit a Makrooh Tahrimi act. A sinful method/practice may not be adopted to gain any benefit. Furthermore the argument is devoid of substance. Acquisition of Hifz is not dependent on performing a couple raka'ts once a year. Throughout the year diligent efforts have to be made to learn and to remember the Qur'aan.

**Q. Does a wet dream during the daytime break the fast?**

A. The fast is not broken.

**Q. Is it compulsory to make wudhu after ghusl?**

A. It is not compulsory to make wudhu after ghusl nor is it Sunnat. It is Sunnat to make wudhu before ghusl. After cleansing the body of all impurities, wudhu should be made. After the wudhu the ghusl should be made. Even if wudhu was not made, the ghusl will suffice. But one should not unnecessarily abandon a Sunnat act.

**Q. What is the rule of the Shariah regarding eating with knife and fork?**

A. It should not be difficult to understand the Shariah's view on this practice. Rasulullah (sallallahu alayhi wasallam) said that whoever imitates a people becomes of them. Eating with knife and fork is the custom exclusively of the western kuffaar. It is not even the custom of the Eastern kuffaar. Modernists from both camps, i.e. from the Muslim camp and the Eastern kuffaar camp, have adopted this western kuffaar custom on account of the inferiority they suffer from. The ways of the western kuffaar appear smart and progressive to those who suffer

from the mental disease of inferiority. It is haraam for Muslims to emulate this custom of the kuffar.

**Q. Is it permissible for a woman to wear western dress styles in the privacy of her home for the sake of her husband?**

A. There are two factors which make garments haraam even if such dress covers the satr and even if in the privacy of the home and even if for the sake of the husband. These are: (1) Kuffaar fashion (2) Unisex or male garments. It is not permissible to don such dress which has been introduced as a trend of the day. This prohibition stems from the prohibition of imitating the kuffaar. Similarly it is not permissible for a woman to wear any garment which is a male dress or a dress which the kuffaar describe as 'unisex' or a dress which both men and women nowadays wear. This prohibition is on account of the severe *la'nat* (curse) of Allah which Rasulullah (sallallahu alayhi wasallam) invoked on those who don such clothes. The pleasure of the husband cannot override Shar'i prohibitions. The husband has to be pleased only within the limits of the Shariah.

**Q. The Imaam of a Musjid eats with a knife and fork. He sees nothing wrong with this practice. Does this affect the Imaamate?**

A. Yes, it does affect the Imaamate. A man who adopts a kaafir custom and thinks nothing of it — a man who gives preference to a kaafir custom over a Sunnat practice is guilty of a major act of transgression. In fact, his act is akin to kufr. This man is a faasiq. His imamate is Makrooh Tahrimi. It is not permissible to retain him as the Imaam of the Musjid.

**Q. What is the Shariah's view regarding men wearing the new style baggy shorts which covers the knees? They even perform Namaaz with such shorts. It is argued that since the knees are covered, there is no harm in wearing these shorts and performing Namaaz.**

A. It is utterly disgraceful for a Muslim man to wear such an ugly dress item of the kuffaar. It is not permissible to wear such shorts. This dress item is a new fashion of the kuffaar. Imitating them is haraam. It is not permissible to perform Salaat with such abominable kuffaar dress. If we assume that the garment is not a kaafir style, then too it is Makrooh Tahrimi to perform Salaat with the legs exposed in this manner when one is in possession of descent and respectable dress, notwithstanding the fact that the satr is covered to fulfil the minimum Fardh requirement for the validity of the Salaat. Salaat performed with such ugly kuffaar dress has to be repeated.

**Q. I would like to enquire whether the money earned by printing an advertisement for an Energy Drink company owned by a non-Muslim is halaal? The advertisement contains a picture of a female,**

A. The money earned from this haraam advertisement is not permissible. It should be given into charity without a niyyat of thawaab.

**Q. My wife's children by a previous marriage are living with me. Do they inherit in my estate? I have no objection if they do inherit. In fact, I would like them to inherit in my estate in view of their good characters and obedience to me. What is the Shariat's fatwa on this issue?**

A. They do not inherit. They inherit in their mother's and their father's estates, not in your estate. However, you may make a bequest for them. The wasiyyat (bequest) should not be more than one third the value of your assets.

**Q. Who inherits the household furniture and appliances which I have bought over the years for the use of the family? When I die will these assets form part of my estate or do they belong to my wife?**

A. If you had not made an outright gift of the assets to your wife, they will be part of your estate and all your heirs will inherit their respective shares. To avoid confusion and dispute among the heirs after your death it is necessary that you clarify this issue and specify the ownership of the goods.

**Q. I have been offered a share in a company which conducts its business on bank overdraft. It is the policy of the company to maintain the basis of over-**

**draft. Is it permissible for me to buy a share in this company?**

A. Since the basis of the company is haraam, it is not permissible to buy a share.

**Q. I have a monthly menses period of 6 days. This month the bleeding began as usual. However, after one hour it stopped. There was no further bleeding for 7 days. On the seventh day the bleeding commenced and continued for 12 days. On the first day after the bleeding had stopped, I had performed Salaat as I had understood it to be istihaadhah. When the bleeding began on the 7th day, I regarded it as haidh. After the 10th day, I concluded that my period had changed from 6 days to 10 days. I then took ghusl and started with Salaat. The bleeding of the next 2 days were taken by me to be istihaadhah. Please explain if my conclusions are correct.**

A. Your haidh period remains 6 days. The days of your haidh were the first six days from the day you experienced the first bleeding which stopped after an hour. The bleeding which started on the 7th and continued for 12 days is istihaadhah. You should make qadha of the Salaat which you had not performed on those days. When two bleedings are intervened by less than 15 taahir (clean) days, the bleeding will be regarded as having been continuous. Thus, the six clean days after the initial one hour of bleeding are also regarded as your haidh days. Since the bleeding was in excess of 10 days, your haidh period remains your normal period of 6 days. If the bleeding had stopped on the 10th day or before the 10th day, only then would your period of haidh have changed.

**Q. My wife is grossly disobedient to me. She is uncouth in her habits. She does not care to tidy the house or prepare food for me. She is abusive and insulting to me and my relatives. She refuses to visit my parents when I occasionally ask her to show her respect to them. When my parents visit our home, her face is pulled up. But when her parents come, she is extremely accommodating and expects me to be nice to them. She never appreciates what I do for her. She everlastingly complains about the slightest thing which is not to her satisfaction. I think that I have reached the end of the line. Should I divorce her? Will it be sinful for me to divorce her?**

A. Although it will not be sinful to divorce her, the Shariat's advice is that you should tolerate her injustices and foul disposition. You will gain tremendous thawaab for tolerating her evil habits. You should bear her indiscretion and miserable conduct, but you should not submit to any of her demands which may be in conflict with the Shariah. Prepare your own food and maintain silence when she displays her foul disposition. Display good conduct to her parents inspite of her evil attitude towards your parents. But never tolerate any Shar'i violations. The dividing line for your toleration should be the Shariah. As far as your personal likes and dislikes are concerned, suffer everything in silence and make dua for her hidaayat. The thawaab and ranks you will gain for your sabr and bearing with such a cruel woman as your wife, are indeed great and wonderful.

**Q. My wife wants to become bay't to a certain shaikh of whom I disapprove. Am I entitled to prevent her?**

A. Yes, you have the Shar'i right of preventing her from bay't to a shaikh you disapprove of. It is not permissible for a woman to become bay't to a shaikh without the consent of her husband.

**Q. Is it permissible to wear clothes with inscriptions such as 'Nike'?**

A. Such styles of the kuffaar are not permissible. Regarding the specific 'Nike' logo, the prohibition is of an aggravated nature because this word has shirk connotations.

## THE SLAVE OF WEALTH

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said "The slave of dinar (gold) and the slave of dirham (silver) have been cursed." Those whose goal in life is the accumulation of wealth are the ones cursed by Rasulullah (sallallahu alayhi wasallam). When wealth is the goal of life, all ways and means, be these halaal or haraam, are adopted for its acquisition.



# QUESTIONS AND ANSWERS

MUJLISUL ULAMA  
OF SOUTH AFRICA  
P.O. BOX 3393  
PORT ELIZABETH

**Q. Is it permissible to listen to the nazams (Islamic songs) by Yusuf Islam and others? There is no accompanying music.**

**A.** It is not permissible to listen to such hybrid nazams. Although music does not accompany the songs, the tune in which they are sung is similar to the tunes of the songs of the fussaah.

**Q. There is a hadith to the effect that Rasulullah (sallallahu alayhi wasallam) cursed women who wear high-heeled shoes which resemble the shoes of males. Will the big (block) heels of today's female styles come within the scope of this hadith?**

**A.** What doubt do you have in this? It is as clear as daylight that it is not permissible for women to wear these ugly, western style shoes which are prohibited in the hadith to which you have referred.

**Q. Many women when going out of the home wear jeans, tracksuit pants and tight-fitting tops. They simply cover themselves with an outer-cloak (jilbaab or burqah). When they arrive at their destination (the homes of friends or relatives) they remove the cloak. Please comment.**

**A.** It is not permissible for them to dress in this kaafir style even in the privacy of their homes. It is a lewd woman who leaves her home donning such evil garments regardless of the covering outer-cloak.

**Q. I am an Egyptian Muslim studying in a non-Muslim country. I have adopted the Sunnah way of life. I have grown a beard and dress Islamically. When I return to Egypt, I will have to shave my beard and abandon my Islamic garb for fear of arrest and being branded a terrorist by the evil Egyptian authorities. I will also have to enlist in the army since military training is compulsory in our country. It is compulsory to daily shave in the army. We are even forced to consume liquor in the army. This is the extent of hatred for Islam in Egypt. What course of action do I have to take? Is it sinful to shave the beard and consume liquor under these circumstances?**

**A.** You have to make hijrat (migrate) from such an evil situation. You have to make diligent efforts to settle in another land, even in a non-Muslim country, where you will be able to practise the Deen. May Allah Ta'ala have mercy on the Muslims of your country and may He bestow hidaayat to the rulers or remove them.

**Q. Is it permissible to mount trophies on walls of the homes and shops, e.g. the stuffed heads of lions, buck, etc.?**

**A.** This is not permissible. It is haraam to do so. The Malaikah of Rahmat to not frequent such a place.

**Q. Please comment on the singing of Islamic songs in English in the manner that Zain Bhika sings. Some say it reminds them of pop singers who change their voices to resemble feminine voices.**

**A.** It is not permissible to listen to such songs of firq. The so-called 'Islamic' facade does not make these songs Islamic.

**Q. Is it permissible to work as a property valuator?**

**A.** Yes, it is permissible. However, it is not permissible to value properties which are dens of vices such as bottle stores, casinos, brothels, etc. unless the vice has been discontinued and the property will be acquired for lawful purposes.

**Q. The South African Haj and Umrah Council (SAHU) compels every pilgrim in South Africa to pay R100. The Council claims that the charge is for services rendered. But every pilgrim is not in need of the services offered by SAHU. Is it permissible to compel thousands of people to pay R100 for no services or for unwanted services?**

**A.** Sahu is a council which the Saudi government has imposed on us. Undoubtedly, the money they levy is extortion and haraam. It is haraam to compel people to pay for services they do not want irrespective of the benefits of the services. In fact, the hujjaaj in general are on their own when they reach Saudi Arabia. The 'services' paid for are not forthcoming as you have described in your letter. But the problem is that you have no option but to pay the haraam extortion imposed by the Saudi authorities. Besides Sahu, the Saudi government also imposes

haraam levies on the hujjaaj. The Hajj has become commercialised in a haraam manner. All the cogs in the machinery are deriving haraam benefit. All of them are extorting the hujjaaj and making life extremely difficult. There is nothing but toleration in the circumstances.

## THE WORLDLY ABODE

Hadhrat Aishah (radhiyallahu anha) narrated the following Hadith of Rasulullah (sallallahu alayhi wasallam)

"The world is the home of one who has no home. It is the wealth of one who has no wealth. He who has no aql (intelligence) accumulates it."

**Q. When should the toilet dua be recited when entering a cubicle which is both a bathroom and a toilet such as the western bathroom/toilet?**

**A.** The dua should be recited outside the cubicle.

**Q. Can a council of ulema compel a man to enter into a khula' agreement with his wife who wants to opt out of the marriage for no valid Islamic reason?**

**A.** Khula' is a mutual agreement between husband and wife. The wife pays a sum of money in lieu of Talaaq. Sometimes a wife due to incompatibility or some good reason wishes to end the marriage, but the husband refuses since the reason of the wife is not related to her rights. It is not a valid reason on the basis of which the nikah could be annulled. In such an event she can offer him a sum of money for Talaaq. But this is a mutual agreement. Neither the wife nor the husband can be compelled to accept khula'. A council of Ulama cannot compel the husband to enter into a khula' agreement with his wife.

**Q. A man stipulates in his will that his house is for his wife. The rest of his estate should be divided according to the laws of the Shariah. After his wife's death, the house too should be divided according to the Shariah among his heirs. Is this stipulation valid?**

**A.** The stipulation is sinful. It is not valid. The house too belongs to his heirs. His wife will inherit one eighth of the house if the mayyit is survived by any children.

**Q. Is it permissible for a wealthy wife to give her Zakaat to her husband for paying his debts?**

**A.** It is not permissible. Her Zakaat will not be discharged. A woman may not give her own Zakaat to her husband nor can a husband give his Zakaat to his wife.

**Q. We sell goods by the layby system. The customer pays a deposit and it is agreed that the goods will be paid for and taken away within three months. If three months expire and the customer has not yet paid fully for the goods, his/her deposit is forfeited. The goods are then sold. Is this forfeited money halaal for us?**

**A.** The money is not halaal for you. The forfeiture condition is baatil (invalid). The customer never forfeits any payment made. The money has to be returned to the customer. You may make an agreement with the customer to open up the parcel and sell the goods if not paid for within a specified time, but the deposit will not be forfeited.

**Q. Some people believe that during Ramadhan the souls of the deceased are released and they freely wander around among the living people. These souls return to their respective abodes when the Imaam ascends the mimbar on the Day of Eidul Fitr. Is this belief correct?**

**A.** It is a baseless belief. The souls do not wander around during Ramadhan.

**Q. I missed one raka't of the Jamaat Salaat. When the Imaam made Salaam, I forgetfully joined him in both Salaams. Then realising the error, I stood up and completed the raka't which I had missed. Was Sajdah Sahw necessary in this case?**

**A.** Yes, Sajdah Sahw was necessary.

**Q. Is it permissible to keep qadha fast on a Thursday and Friday?**

**A.** It is permissible.

**Q. Some modernists say that Aqeeqah is a baseless custom. Please comment.**

**A.** Aqeeqah is a confirmed and an established Sunnah practice. Denial of it is kufr. There is no difference of opinion among the authorities of the Shariah in this

regard. The views of the modernist juhala are of no substance.

## GARMENTS OF PRIDE

Rasulullah (sallallahu alayhi wasallam) said:  
"Whoever wears garments of pride in this world, Allah will clad him/her with garments of disgrace on the Day of Qiyaamah."

**Q. Explain to us who the Taliban are. There is so much conflicting information about them.**

**A.** The Taliban are a phantom which has disappeared from the horizon of existence.

**Q. My father gave me a substantial sum as a loan to commence a business. However, he insists that I pay him R5000 on each consignment of goods I order. Is this permissible?**

**A.** It is not permissible. The R5000 is riba. Any gain brought by a loan is riba. Your father may become a partner in the business. Any percentage profit could be agreed on. But, then he will have to share the losses as well proportionately.

**Q. Is it permissible to enclose a written dua or kalimah, etc. inside the kafan of the mayyit?**

**A.** It is not permissible. However, it is permissible after having given ghusl to the mayyit, to 'write' with the finger Bismillaah on the forehead and the Kalimah on the chest. It should not be written with a pen or pencil. The writing should be with the forefinger. This according to some Fuqaha is beneficial for the mayyit. And Allah knows best.

**Q. Recently when the World Trade Centre bombings took place intense hatred for Muslims in general was generated. In our qabrustan, a number of tombstones were knocked down and destroyed. This was attributed to anti-Muslim feeling. A Maulana criticized this desecration of the Muslim graves. Can it be said that the knocking down of the tombstones was an act of desecration? What if a Muslim had knocked down the tombstones?**

**A.** Knocking down the haraam tombstones is not an act of desecration in terms of the Shariah. Yes, according to kuffaar custom and law, it is an act of desecration, but not according to the Shariah. In fact, the non-Muslim who committed this act, unknowingly rendered the community a favour by destroying the haraam tombstones. Tombstones are the practice of the kuffaar. It is not permissible to have these structures erected in a Muslim cemetery.

**Q. The practice of Khatm-e-Khwaajgaan which is a practice of the Auliya, is increasingly being observed in the Musajjid. Many unwary people wonder at this new practice. Is there any Sunnah basis for it?**

**A.** This practice has now entered the domain of bid'ah. Since its votaries have transgressed the limits of permissibility and given it the form of Shar'i ibaadat, it has become a bid'ah. It is not permissible to participate in this practice when it is organised in the Musajjid. Persons connected to a particular shaikh, may observe it in privacy. It is not a Sunnat act of ibaadat. People attach greater importance to such practices than even to Tilaawat of the Qur'aan Shareef.

**Q. Is it permissible to perform Janaazah Salaat in the Eidgah?**

**A.** It is permissible.

**Q. After the third Takbeer of Janaazah Salaat, the Imaam made Salaam and ended the Salaat. The Imaam and the muqtadis then discussed the matter. Some said that the Salaat is valid and some said that it should be performed over. What is the ruling?**

**A.** Four Takbeers are Fardh. The Salaat was therefore not valid. It had to be performed again.

## BID'AH CUSTOMS

Hadhrat Uthmaan Bin Abil A's (radhiyallahu anhu) was invited to participate in a feast which was held on an occasion of circumcision. He refused the invitation saying that during the time of Rasulullah (sallallahu alayhi wasallam) there were no such functions.

Feasts and functions which were not customary during the age of Rasulullah (sallallahu alayhi wasallam) are acts of bid'ah from which abstention is incumbent.



# THE WAAJIB MAKTAB PROJECT

## THE INCUMBENT DEMAND OF THE HOUR IN THE FIGHT AGAINST THE KUFR MACHINE

The Ummah is being buffeted in raging storms of a variety of dangers. The kuffaar have always harboured an implacable hatred for Islam and the Muslims. Their torrents of verbal abuse have always been a constant flow of venom from their mouths. So far - until recently - they had confined their hatred to their mouths. Informing Muslims to be on guard, The Qur'aan Majeed states: "O People of Imaan! Do not take as a confidante those besides yourselves (the Muslimeen). They (the kuffaar) leave no stone unturned (to harm you). Verily hatred (for the Muslims) has issued from their mouths. But what their hearts conceal (of hatred) is worse. Verily, We have explained for you the signs (of their hatred and plots), if only you can understand."

The western kuffaar, while having ostensibly renounced political control of the Lands of Islam, have successfully created an institution for ensuring the enslavement of the Ummah. Through the agency of its secular establishments, the primary base being universities and colleges, the West has succeeded in developing a large class of people who, while sporting Muslim names and born in Muslim homes, are in reality Munaafiqeen and kaafireen.

It is this class of hypocrites who have been installed as the governments and rulers of the Muslim lands. The allegiance of all these governments of Hypocrites is crystal clear. They have finally openly declared their allegiance with the kuffaar by joining the satanic coalition of Bush and Blair against the Ummah of Afghanistan.

The Hypocrites who are in actual fact the surrogates of the West, rule the Lands of Islam according to the conspiratorial instructions of the USA and

Britain. By way of subtle policies of indoctrination and the coercive power of the appendages of the state, entire nations of Muslims have been won over and constrained to embrace the laws and cultures of the western kuffaar. Precisely for this reason do the westernized masses in Muslim countries equate the Shariah and Sunnah with the western concept of 'fundamentalism' and 'terrorism'.

And, it is for this reason that the Madrasahs and Maktabas are branded centres for training terrorists. Since men of Taqwa and the Deen emerge from the Madrasahs, these sacred institutions of Islam have become 'terrorist' camps and training centres in the eyes of all the kuffaar westernized governments holding sway in Muslim countries. Since these institutions are the bastions of Islam and the preservation of the Deen has become dependant on them, the Madrasahs and Maktabas have become intolerable to governments in the Lands of Islam.

The ultimate extreme of openly banning and closing down Maktabas is the misfortune of Turkey, where a child may not be taught the Deen or the Qur'aan before the age of sixteen (16). In other places, such as Bangladesh, India, Pakistan, etc., the governments are spearheading concerted efforts to impede the functioning of the Maktabas and Madrasahs with the object of closing down these institutions. In Bangladesh, many Madrasahs have been closed by the previous Hindu-loving, Awami League government.

The Christian missionaries are given a free run and governmental encouragement to operate in Muslim countries. Bangladesh and Pakistan are conspicuous examples where

state patronage is offered to the Christian missionaries to pursue their satanic onslaught against Islam by permitting them to convert Muslims overtly and covertly through their confounded relief agencies and other secular institutions.

Millions of the Ummah's children are held in stark ignorance and are isolated from Islam. They grow up in villages in ignorance of Islam. Their environment is kufr and the secular educational system of the Christian missionaries, not only alienates the children from Islam, but makes them anti-religious, and they grow up as enemies of Islam. It is this kufr system of education aided by total deprivation of Islamic education which has produced the Attaturks, Ghadaffis, Hosni Mubarak and Musharrafs who are all bent on eradicating Islam from the Lands of the Ummah.

The preservation of Islam in this inimical world of evil and anti-Islamic forces is now dependant on the Maktabas - small village Madrasahs catering for the very elementary teachings of Islam to Muslim children who are totally deprived of such Ta'leem. The new generations of Muslim children are growing up as enemies of Islam. The Christian missionary machine is furiously at work to capture these children of Islam.

These Christian missionaries operating as NGO's and relief agencies enjoy the full backing of the governments in the Muslim Lands. In fact, they enjoy unfettered freedom of activity while the Madrasahs are hampered and targeted by the authorities of these governments of kufr. All Muslim governments have become cogs in the universal kufr and anti-Islam conspiracies of the West. In this scenario the defence of Islam is left to private Deeni personnel

and bodies who have to hold the Fort of Islam with whatever meagre resources are available to them. Towards this end the Mujlisul Ulama of South Africa has brought into existence by the Fadhl and Aid of Allah Ta'ala almost a thousand Maktabas in several Muslim countries, the bulk of these Maktabas being in Bangladesh. It is truly a struggle to preserve the Imaan of the growing up generation of Muslims. It is a conflict between Imaan and Kufr.

This Jihad against kufr, and to safeguard the Ummah's children, is a Fardh obligation on all Muslims the world over. It is an effort which cannot be sustained by any single Muslim group or community. All Muslims, wherever they may be, are dutibound to step forward to assist this sacred Maktab Project. The cost of operating a Maktab varies according to the country. It can be from about R1000 (\$100) to R2000 (\$200) per month. The cost in terms of rands has increased considerably on account of the falling South African rand.

A Maktab caters for any number of students from 20 to 200. Usually one Ustaadh is employed. In some Maktabas we have two or three Ustaadhs. In some countries, due to pressure from certain sources, even a teacher for secular education has to be employed in the Maktab. Without this arrangement, the Maktab will not be allowed to operate.

There are many inimical forces aligned against Islamic education. The onslaught against Islam is a global phenomenon and a deliberate conspiracy to extinguish Islam. But, Allah Ta'ala assures us that the kuffaar will fail in their conspiracy to eliminate Islam. But all Muslims who have Islam at heart and who live for the Akhirah have to play their part in defence of the Deen. The cost of

operating the Maktabas is tremendous. There is also an urgent need to expand this Project so that more and more of the Ummah's children may acquire the teachings of Islam which are so necessary for the preservation of their Imaan.

We are directing this address to the Ummah as an Islamic Demand which Muslims may not ignore. On all fronts the Ummah is being attacked and plots are being hatched to throttle the Deen. While there are no Islamic governments to come forward to aid Deeni and Islamic projects, we know that there are numerous Muslims who understand the need of the hour. We appeal to all members of the Ummah to assist the sacred Maktab Project with their very generous financial contributions. This Effort of the Deen is a continuous, an ongoing Jihad. It is not to be forgotten. The Maktabas will continue to function as long as we are able to pay the Ustaadhs. It should be remembered that in this age of materialism and drift from the Deen, very few teachers will continue to teach if they are not paid. The Ustaadhs in our Maktabas are always paid late - two months, three months and even up to six months late. But by Allah's Fadhl they accept these gross delays with Sabr and understanding.

We urge Muslims to forward their contributions throughout the year in whatever amounts they are able to. Our banking particulars are as follows:

**MUJLISUL ULAMA OF SOUTH AFRICA, NEDBANK, COMMERCIAL ROAD BRANCH, PORT ELIZABETH ACCOUNT NO: 1217040145** After you have deposited your contribution, please send us a copy of the deposit slip. Our fax/phone number is (041) 451 3566. Contributions may be made by cheque as well.

## THE QUR'BAANI PROJECT

### 1422 / 2002

Every year the Mujlisul Ulama of South Africa arranges for Qur'baani to be made in Bangladesh and in the refugee camps in Pakistan. This year too, we will, Insha'Allah be executing this duty.

An appeal is made to Muslims to assist their brethren in these poor countries with their Qur'baani. While the primary purpose of Qur'baani is to gain only the Pleasure of Allah Ta'ala and Thawaab, this purpose can be better discharged with greater Thawaab if destitute Muslims are taken into consideration.

Meat is an unavailable luxury for millions of destitute Muslims languishing in refugee camps, remote villages and stricken by poverty and hardships. Your Qur'baani made in such localities will be immensely appreciated by such people. All those who can afford are urged to

participate in the Qur'baani Project. **SEND YOU QUR'BAANI CONTRIBUTION EARLY, PREFERABLY NOW.** It takes a lot of planning to organise the Qur'baani in the scattered and far off villages and even in the refugee camps of the Afghans and Kashmiris.

On account of the weakening rand, the cost of a cow is approximately R2000 (\$200). The cost of one share is R300 (\$30). A cow has seven shares. Send your Qur'baani contribution by making a deposit in our account. Our banking details are:

**MUJLISUL ULAMA OF SOUTH AFRICA, NEDBANK, COMMERCIAL ROAD BRANCH, PORT ELIZABETH ACCOUNT NO: 1217 040 145**

Qur'baani contributions can be made by cheque as well. When making a deposit please fax us a copy of the deposit slip. Our fax no. is: (041) 451 3566.

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## ADVICE FOR WOMEN

The time before iftaar is an auspicious occasion. It is a time of ready acceptance of dua. It is not a time to waste in the kitchen preparing food. Food preparation should be completed before this time. The last few minutes prior to iftaar should be devoted to Thikr and Dua. The same applies to the nights of Eid.

It has become the standing practice to spend a considerable part of the Eid nights preparing food for the next day. Although Eid is also a day of feasting, it is more an occasion of ibaadat, especially its nights. The Eid nights are like the Night of Qadr. More time should be devoted for ibaadat on these nights.

## GHEEBAT AND FUTILITY

Even in the Holy Month of Ramadhan most people do not give up their habit of gheebat and indulgence in futility. Gheebat destroys the entire spiritual value of the fast. In fact according to a rare view of some Fuqaha, gheebat even breaks the fast necessitating qadha. Gheebat is like devouring the flesh of dead human bodies. This will be the punishment in the Aakhirah for gheebat.

## NO NEED TO RUSH

In many Musjids, after the Isha Fardh during Ramadhan, the Imaam/haafiz makes haste to begin the Taraaweeh. The musallis are not allowed adequate time to properly perform the two nafil raka'ts Sunnatul Muakkadah and the two Nafil raka'ts thereafter. The musallis should be considered. Waiting two or three minutes is not too taxing. While many people have abandoned the two raka'ts Nafil and hastily perform the two raka'ts Sunnatul Muakkadah, there are those who do perform the two raka'ts Nafil and also perform the Sunnatul Muakkadah correctly, i.e. with Ta'deel-e-Arkaan.

## THEY DO NOT DERIVE BENEFIT

Three persons hardly benefit from a Shaikh. His wife, his children and his close khaadim (assistant). Their closeness to the Shaikh constitutes a barrier for their spiritual progress. They simply take him for granted and fail to see in him what others see. They therefore are deprived of the benefits of his suhbat (companionship). It is for this reason that many of the wives and children of Mashaaikh follow divergent ways in conflict with the taleem of the Shaikh.

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ity is unquestionable, it must be noted that for victory, sincerity is not adequate. This aspect will form the subject of a separate discussion in a future issue of The Majlis, Insha'Allah.

## VICTORY

Spelling out very clearly who exactly will be victorious in Jihad, the Glorious Qur'aan declares:

*"Verily, your Friend is only Allah, His Rasool and the Mu'mineen, those who establish, Salaat, pay Zakaat and indeed they are humble."* (Aayat 55 Surah Maa'idah)

"Those who befriend Allah, His Rasool and the Mu'mineen most assuredly (they are the army of Allah), and it is only the army of Allah that will be victorious." (Aayat 56, Maa'idah)

Those who fight under the command of the U.S.A. or any other kuffaar power such as the Pakistani government or Pakistani ISI can never achieve success. Such mujahideen do not enjoy Allah's *musrat*. The isolated and occasional aid which does come from Allah Ta'ala even in such ill-conceived jihad campaign is on account of the *ikhlaas* (sincerity) of the young Mujahideen who lack the intelligence to understand that they are being manipulated by alien and sinister forces who have dark agendas.

## KASHMIR

The other popular 'jihad' is the conflagration in Kashmir. A number of Jihaadi movements operate in that region. The world has been grievously misled into believing that an Islamic Jihad is underway in Kashmir. This notion is far from the truth.

Every Jihaadi movement operating in the Kashmiri amphitheatre has been created by the Pakistani ISI with the express approval of the kufur government of Pakistan. Every Jihaadi

movement is planned, financed, supplied with weapons, given all the logistical support and launched by the Pakistani military intelligence agency with the knowledge and approval of the anti-Islam government of the country.

Every Jihaadi camp in the country operates with the consent, supervision and surveillance of the ISI. Every Mujahid group which has been prepared to infiltrate into Kashmir for the limited act of anarchy set out by the Pakistani authorities, is launched from camps directly controlled by the Pakistani military set-up. Not a single Mujahid or group of Mujahideen may enter Kashmir without having passed through the launching base under the ISI. The final selection, equipping and indoctrination of the Mujahideen destined for Kashmir take place at the launching base. From here the group is sent in to carry out such action which has been planned and ordered by the Pakistani military intelligence.

The aim is not to wrench Kashmir from the idolaters of India. The aim is not to expel the Hindu barbarians as was the aim to expel the Russians from Afghanistan. In Afghanistan the one and sole objective of the U.S.A. was to humiliate and expel the Russians. When that goal was achieved, America ditched the Mujahideen. Not only ditched them, but ordered the Pakistani government to destroy the Arab Mujahideen.

## THE AIM

The aim of the Kashmir 'jihad' is not to liberate the land from the tentacles of the Hindu idolaters. The aim is to simply bog down the Indian army to prevent it from attacking Pakistan on other fronts. The purpose of this discussion is not to examine the validity or invalidity of this aim. But, regardless of the validity which this aim may have, a kufur gov-

ernment cannot be in charge of a Shar'i Jihad. A government which is inimical to Islam, which is the slave of the Christian kuffaar, which has to dance to the tune of the U.S.A. and which suppresses the people of the Sunnah in Pakistan has no legitimate right to be in charge of a Shar'i Jihad.

While the sincere ones of the Deen believe that the aim of Jihad will be achieved even under a kaafir and faasiq authority such as the Pakistani government, they will be sorely disappointed and they are extremely short-sighted and dim in the intelligence. They have already seen the consequences of the Afghan Jihad under the auspices of the U.S.A. and its handmaid, the Pakistani government with its ISI.

When the government in Pakistan itself brutally opposes attempts to establish Islamic or Shariah government, how can it be expected that this same evil appendage of shaitaan will or has any intention of creating an Islamic state in Kashmir?

The conspiracy is not to free Kashmir from Hindu clutches nor to annex Kashmir with Pakistan. The conspiracy is to keep the Indian military sagging in the quagmire. For the achievement of this aim, Pakistan employs the services of the many Jihaadi movements which it has created and which it is funding, training and supporting to the hilt. Only a blind man or one who is a cog in the conspiracy or who is stupid beyond all limits will fail to see this truth when pointed out to him.

The Mujahideen incursions into Kashmir are strictly planned, monitored and supervised by the Pakistani ISI.

## NAFSAANIYAT

Added to this confounded conspiratorial mess is the *nafsaaniyat* of the Pakistani Mujahideen. May Allah Ta'ala protect Muslims from the type of

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*nafsaaniyat* of the Pakistani Mujahideen. May Allah Ta'ala protect Muslims from the type of *nafsaaniyat* which prevails in the ranks of the different Jihaadi groups operating on behalf of the Pakistani military in Kashmir and previously also in Taliban Afghanistan. Jihaadi groups in Pakistan have splintered up into smaller groups purely on the basis of infighting concerning funds and embezzlement of funds as well as leadership. The hatred and *nafsaaniyat* among them are of such a lamentable degree that right in the war region in Kashmir, a Jihadi group will disarm another Jihaadi group regardless of the danger of the huge Hindu army. Brothers are at the throats of brothers right on the front-line. This evil attitude is not restricted to the Kashmir scenario. It prevailed on the front-line and the backline where the Pakistani Mujahideen operated in Taliban Afghanistan as well.

Arms and ammunition provided by the Pakistani Military for the Mujahideen in Kashmir are occasionally plundered by Jihaadi groups, putting Mujahideen of another group at a great disadvantage.

Mujahideen of one group have kidnapped Mujahideen of another group purely for *nafsaani* motives. The kidnapped Mujahideen were severely assaulted by the Mujahideen of the other group on instructions of their 'commander'. Jealousy have led to heart-rending episodes among the Mujahideen.

## COUP

Not so long ago there was an abortive army coup led by Islamically inclined military officers in Pakistan. Some Mujahideen had participated in this botched attempt. The

plan had failed because of severe differences, not among the Islamic military officers, but among the non-military Mujahideen linked to Molvis and to some Shaikh of superficial Tasawuuf. The grand plan was spilt by the shaikh saheb, the inexperience of the Mujahideen and the inexperience and panic among the military officers. Too much *nafsaaniyat* had prevailed and too much *nafsaaniyat* still prevails in the ranks of all the Jihaadi movements. The abortive coup led to the purging from all Islamic personnel.

## LASHKAR-E-TAIBA

This movement appears to be the dominant Jihaadi group presently operating in Kashmir. But, furthest from them is the Deen. They simply lack Islamic vision and Deeni direction. The Aakhirah which was the fundamental goal of all the Jihad battles of Rasul-ullah (sallallahu alayhi wasallam) and the Sa-haabah, has absolutely no share in the goals of the so-called Jihad being presently waged in Kashmir by the evil Pakistani government so hostile to Islam and the people of the Sunnah.

## THE FATE OF THE ARABS

The fate of our brother Arab Mujahideen after the termination of the American conducted Afghan Jihad to expel the Russians, is indeed a chapter of tears and blood. On the command of America, the Arabs were hounded, rounded up, imprisoned, injured and deported to their respective countries to be jailed and even executed by the kaafir governments in countries such as Egypt and Algeria. They had indeed rendered noble

and wonderful service in the Jihad to oust the Russians. But in the end they were mercilessly hounded and set up for extermination. The Pakistani government's and military's filthy hands are dripping with the blood of the sincere Arab Mujahideen.

The very same scenario is right now in enactment in America's Afghanistan and in Pakistan. At the behest of the American Crusaders, the munaafiq Northern Alliance, the evil Pushtu tribes and the kufr Pakistani government with its military are hounding, killing and imprisoning the Arab Mujahideen to send them off to their doom because Bush has spelt it out unambiguously that he wants them — the Arab Mujahideen — dead.

## BOSNIA

The 'jihad' in Bosnia is a nother sad chapter in the history of recent 'jihad' activity. The only true Mujahideen in Bosnia were the Arabs. But they hopelessly failed in the achievement of the goals of Jihad. While they had rendered wonderful service against the savage Serbs, they were no more than subservient soldiers of the impotent Bosnian army. The Arabs had liberated large areas from the clutches of the Serbs, but in the end America compelled the Bosnian government to disarm and expel the Arab Mujahideen. The goal of Jihad was never achieved in Bosnia. Looking back sadly at Bosnia, we see only kufr in domination.

Although it must be said that Arab participation in the Bosnian conflagration was not as useless and hopeless as the participation of Mujahideen in the present Kashmiri 'jihad' since in Bosnia the Foreign Mujahideen had answered

the Call to defend Muslim lives, nevertheless, the aim and goal of Shar'i Jihad were not achieved. Why? There was no aid from Allah Ta'ala for the achievement of this goal.

## TALIBAN AFGHANISTAN

We have written much on the Taliban movement in past issues of The Majlis as well as in several of our Al-Haq bulletins. It will suffice here to mention that the Taliban movement was initially the creation of the kufr government of Pakistan. Later it was lovingly patronised by the U.S.A. and its satellite states. Things went sour with the relationship and the Taliban have now receded into the limbo of oblivion, a phantom or a mirage discernible in the distant horizon of hopelessness. Our rational arguments have already been stated for this conclusion. Those who possess rational intelligence and who may be desirous of searching for the truth, may write to us for past copies of The Majlis and Al-Haq dealing with the Taliban.

The entire 'Islamic state' which the Taliban had presented has been dismantled. Along with it, Afghanistan has been handed over to America on a platter. To crown this debacle and disgrace, the U.S.A. has found a ready army of foot soldiers to do its dirty work in this land of Islam. The total collapse, failure and treachery of the Taliban conspicuously testify to the absence of Allah's *nusrat*.

The misery and hardship which the Taliban have brought on the Foreign Mujahideen are unpardonable acts of treachery. A movement which functioned under the auspices of the kufr government of Pakistan could not have succeeded in the aims of true Jihad. The gaze was on the kufr government, not on Allah Ta'ala. Failure, defeat and humiliation thus were the logical consequences of such a move-

ment.

## PHILIPPINES

Then there is the so-called Jihaadi movement known as the Abu Sayyaf. This so-called Jihaadi group engages in plain acts of banditry which have no relationship with Jihad.

Kidnapping ordinary folk and keeping them prisoners for extracting money from a government do not form part of Jihad strategy. Ordinary folk are the targets of Da'wat and Tableegh, not of kidnapping.

The type of act in which Abu Sayyaf is involved only creates aversion. It is indeed reprehensible that such acts of banditry are enacted in the name of Islam. People have to be drawn to Islam by the display of exemplary Islamic character, not driven away by acts of the kuffaar executed in the name of Islam.

## PALESTINE

Undoubtedly, the Palestinian Muslims are valiantly battling the brutal Yahood. The horrendous punishment they are suffering at the hands of the Yahood has not compelled them into disgraceful surrender as the Taliban had done. But, inspite of the supreme sacrifices the Palestinians have made and are still making, they suffer defeat on defeat, humiliation on humiliation. There appears to be no *Nusrat* from Allah Ta'ala for them.

When the Palestinian Muslims are examined, one will realise how far they are from the Deen. Their practical life is not much different from the Yahood and the western kuffaar in general. They are extremely remote from the goals of Jihad. How can they then expect Allah's aid?

## CHECHNYA

A group among the Chechens and the Arab Mujahideen are undoubtedly waging a sincere Jihad in Chechnya. They have been battling the Russian invaders for the past two years. We are informed that there are many battle successes

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against the Russians. But victory and the establishment of a truly Islamic state seem remote. Even if the Russians withdraw in the foreseeable future, it is almost certain that there will be turmoil and anarchy. The locals who are obviously in the majority as well as the other Chechen fighters and intellectuals are all alienated from Islam. The prospects for an Islamic state therefore seem remote. We supplicate to Allah Ta'ala that a re-enactment of the Bosnian scenario does not occur.

The Mujahideen in Chechnya while heroically carrying out their hit and run guerilla tactics, have not been able to gain control of the cities and villages. They are largely in their bases in the mountains and jungles from where they harass the Russian military. But there appears to be no outright victory which will lead to the establishment of an Islamic state. Again the aid of Allah Ta'ala is not forthcoming for the attainment of that lofty goal.

### ALLAH'S NUSRAT

In a number of verses the Qur'aan Majeed promises Allah's nusrat (aid) for the Mu'mineen and Mujahideen. Anyone doubting the Divine Promise cannot be a Muslim. But like all things, Divine Aid has its conditions. The conditions for Allah's Nusrat are Taqwa and Thikrullah.

Taqwa envisages complete obedience to the Shariah. The Sunnah has to be fully introduced into Muslim life. Without Taqwa, the attainment of the goals of Jihad is impossible. The aid which Allah Ta'ala sent to the Sahaabah during their battles was because the Sahaabah were fighting for the Akhirah. Their mission was to establish the Deen of Allah Ta'ala and to bring the creatures of Allah Ta'ala into this Deen of Islam thereby ensuring their salvation in the Hereafter. The mission of the Sahaabah was not motivated by hatred and a desire to eliminate the kuffaar.

Their mission was to eradicate kufr and substitute it with Imaan. Their mission was Da'wat and Tableegh. Allah's nusrat was, therefore always with them.

Rasulullah (sallallahu alayhi wasallam) had first devoted 13 years to the *islaah* (moral reformation) of the Sahaabah. Only then was the Drum of Jihad sounded.

### TODAY'S MUJAHIDEEN

The Mujahideen of the present era are totally lacking in *islaah*. Far from being paragons of virtue as many people sitting far away from the arena believe, they are embodiments of *nafsaaniyat*. Ignorance prevails among them. They do not understand the goals of Jihad. For most of the youngsters participating there is only the slogan of *Shahaadat*. But *Shahaadat* is not the *Maqсад* (Goal) of Jihad. *Shahaadat* is a lofty attainment. But the goal is Da'wat and Tableegh. It is therefore imperative that the Mujahideen do not embark on any act which constitutes an obstacle in the path of this sacred Goal.

The Mujahideen lack in entirety in *Islaahi* (moral reformatory) programmes. They are therefore morally extremely deficient and spiritually barren. Taqwa is a strange concept for them in the same way as it has become a neglected practice and a mirage to even the Ulama of this age. In fact, there are those among the learned who claim that this is not an age in which to pursue Taqwa. The lack of Divine Aid should therefore not be surprising. Minus Taqwa the *Nusrat* promised in the Qur'aan Majeed will not be forthcoming. This is then the main cause for the defeats of the Mujahideen.

It appears now that the only hope for this fallen and downtrodden Ummah grovelling in disgrace, is Imaam Mahdi (alayhis salaam).

## UNISEX?

Rasulullah (sallallahu alayhi wasallam) said: *"Allah has cursed those males who emulate females and those females who emulate males."*

A woman who dons male dress have been branded in

the Hadith '*maloonah*' (one on whom the curse of Allah has settled). In a Hadith, Hadhrat Aishah (radhiyallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) cursed the 'male-woman'. That is, a woman who imitates the ways, dress and appearance of men.

## THE WORLD AND THE AAKHIRAH

Rasulullah (sallallahu alayhi wasallam) said: *"He who loves his worldly life, harms his Akhirah. He who loves his Akhirah, harms his worldly life. Therefore, give preference to that (life) which endures over that (life) which perishes."*

### SQUANDERING

Rasulullah (sallallahu alayhi wasallam) said: *"When there*

*is no barkat for a person in his wealth, then he squanders it in water and sand."*

The reference is to constructing unnecessary buildings which are objects of pride for most people. The huge waste of money in palatial homes of unnecessary luxury and in building unnecessary Musjids and Madrasah constructions where they are not needed, as has become the trend in these days, all come within the purview of this hadith.

## CONSEQUENCES OF BUKHL

*Bukhl* is stinginess or to be miserly. When a person re-

fuses to spend the ni'mat of wealth when necessary, he does so on account of *bukhl*. Rasulullah (sallallahu alayhi wasallam) warned of the following evil consequences of *bukhl*:

*"Bloodshed (in the community) is the consequence of*

*bukhl. People make haraam things halaal because of bukhl. Immorality spreads in the wake of bukhl."*

Another hadith condemning the *bakheel* (miser) says: *"The bakheel is far from Jannat; far from Allah; far from people and near to Jahannum."*

## THE ESSENTIALITY OF TAQWA AND SABR

*"If you have sabr and adopt taqwa, their plot will not harm you in the least. Verily, Allah encompasses whatever they perpetrate."*

The Qur'aan teaches that the adoption of Sabr and Taqwa is essential for safety from calamities and from the conspiracies of the kuffaar and muinaafiqeen.

In this regard the Qur'aan Majeed also says:

*"Most certainly, if you adopt sabr and taqwa, and then they (the kuffaar) suddenly descend on you, your Rabb will aid you with five thousand Angels (who will be riding) on (specially) marked horses."*

This is Allah's Promise in which no Muslim

can entertain the slightest vestige of doubt. But the Promise of Divine Aid stated in the Qur'aan has two conditions for its materialisation: Sabr and Taqwa.

In yet another verse, the Qur'aan Shareef says: *"O People of Imaan! Adopt sabr. Be strong (in confronting the enemy). Be firm and fear Allah so that you be victorious."*

The pivot of victory in the battlefield is Sabr and Taqwa. The most sophisticated weaponry, inter-continental missiles, B52 Bombers, Daisy-cutters and all the weapons of mass destruction of the kuffaar will become ineffective if the Mu'mineen truly adopt Taqwa and Sabr. This is the theme of many Qur'aanic aayaat. Truly, no power can vanquish the Mu'mineen who have adopted Taqwa and Sabr. Muslims can suffer temporary setbacks, but only those Believers are routed, humiliated and drubbed into disgraceful defeat who lack Taqwa and Sabr.

## UHD

The temporary setback with its disastrous consequences which the Sahaabah suffered in the initial stage of the Battle of Uhd was the consequence

of deficiency in Sabr and Taqwa of some Muslims in the army. Let some axe-grinding and envious molvis seek to criticize us for implying that the deficiency here is attributed to the Sahaabah, we assure them that this is the comment of the Akaabir Mufasssireen, not the view of non-entities of our likes.

In Ma-aariful Qur'aan, Hadhrat Mufti Muham

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## NOT PAYING ZAKAAT

According to the ahadith of Rasulullah (sallallahu alayhi wasallam), the following are some of the evil consequences of abusing the Trust of Zakaat, i.e. failing to pay Zakaat or discharging it only partially:

- \* The one who delays payment of Zakaat unnecessarily is a 'mal-oon' (accursed).
- \* His Salaat is not accepted.
- \* He is a munaafiq.
- \* His wealth will be ruined and destroyed. It will become depleted swiftly.
- \* When non-payment of Zakaat becomes extensive, there will be famine.
- \* Pure wealth becomes contaminated as long as the Zakaat has not been paid while the wealth is purified by payment of Zakaat.

# UHD

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mad Shafi (rahmatullah alayh), in the tafseer of the verses dealing with the Battle of Uhd, says:

"The lesson is that Muslims should not rely on the superiority of material means (weapons, etc.). For Muslims, victory is from Allah Ta'ala. Therefore the imperative need is to strengthen the bond with Him. During the Battle of Yarmuk when Hadhrat Umar (radhiyallahu anhu), the then Khalifah, was urgently requested for reinforcements to bolster the small Muslim army, he wrote back to the Muslim commander:

"Your letter has reached me. You have requested reinforcements. I direct you to *Tha'leem* Who is fighting (than reinforcements) with regard to the provision of aid, and Who is a greater Protector. That Being is Allah Azza Wa Jal. Seek His aid. Verily, on the occasion of Badr, Muhammad (sallallahu alayhi wasallam) was aided with a number (of Mujahideen) less than your number. When this my letter reaches you, then attack (the kuffaar) without further reference to me."

This is the yaqeen which stem from Sabr and Taqwa. There was no doubt in the Promises of Allah Ta'ala. Such yaqeen is possible only if the Deen with all its facets has become the life of the Mu'min. Then there will be no need to fear the 'high-tech weaponry' of Bush and his coalition. The defeat of Muslims is directly attributable to gross lack of Taqwa and Sabr. It is a grievous error to attribute the defeat and humiliation of Muslims to the lack of air defences and to the superiority of USA high-tech weapons. Those who have failed to understand the meaning of the Qur'aan and who latch on to the *juziyyat* (particular masaa-il) recorded in Fiqh books imply a belief in the efficacy of the material intermediaries. For the Mu'mineen, especially in the Fields of Jihad, Allah Ta'ala makes wonderful exceptions. He delivers aid and reinforcements to them without the normal worldly agencies and intermediaries as is quite apparent from the letter of Hadhrat Umar (radhiyallahu anhu) and the many Qur'aanic verses. But the imperative

conditions are true Taqwa and Sabr which are possible only if the whole Shariah and Sunnah are adopted.

When the commander of the Muslim army at Yarmuk read the inspiring letter of Ameerul Mu'mineen Hadhrat Umar Bin Khattaab (radhiyallahu anhu), the Muslim army taking the Name of Allah, unleashed a ferocious attack. The enemy was decisively defeated.

The question of humiliatingly surrendering never occurred to the Muslims. Kuffaar superiority was never considered valid grounds for disgraceful surrendering and abandonment of brother Mujahideen. Hadhrat Sayyiduna Umar (Radhiyallahu anhu) understood well that victory or defeat for Muslims is not the product superior weaponry and great numbers of troops. Clarifying this reality, the Qur'aanic verses pertaining to the initial defeat in the Battle of Hunain, state:

*"(Remember) the day of Hunain when your majority made you vain. Nothing then availed you..."*

No one should be deceived by the calamity which has descended on Afghanistan and the Mujahideen over there. They were defeated and disgraced, not because America enjoyed superiority in weapons —not because of the sophisticated missiles, bombers and high-tech armour. Whoever believes that the superiority of the weapons of the USA was the cause of Muslim defeat in Afghanistan implies that- *Nauthubillah*- Allah Ta'ala Who had aided the Sahaabah in their primitive style warfare in which primitive weapons were used, has become impotent on account of the sophisticated and high tech missiles and aircraft of Bush. But in reality nothing can withstand Divine Aid should it be forthcoming.

The Muslims in Afghanistan suffered their fate of ignominy because of the lack of Taqwa and Sabr. The awe and fear for the weapons of the USA are the effects of deficiency of Imaan and nothing else. All those who attempt to justify the foul epidemic of surrenders in Afghanistan by presenting a variety of mundane factors betray their lack of understanding the Qur'aan and the shakiness of their Imaan, for they doubt the Promises of Allah Ta'ala stated explicitly and repeatedly in the Qur'aan Majeed.

Ta'ala, not on the material agencies (weapons and numbers)." (Mufti Muhammad Shafi-rahmatullah alayh)

## FOCUS ON ALLAH

"In all their battles, a salient feature of the Muslims was that their gaze was always focussed on Allah

# THE ULAMA

The Ulama are supposed to be the moral guides of the Ummah and the Guardians of the Shariah. They should rededicate themselves to the execution of the obligation of *Amr Bil Ma'roof Nahy Anil Munkar*. (Commanding righteousness and

prohibiting evil).

The Ulama should firstly introduce Taqwa into their own lives and understand that Taqwa is not a dead concept. It is not a teaching which was exclusive for the era of *Khairul Quroon*. Taqwa is a living practice, a command of the Qur'aan, and the ta'leem of the Rasool, his Sahaabah and all the Mashaikh right down into this

age of spiritual and moral decadence.

If the Ulama become more involved in the Islaah of the Ummah, Insha'Allah, it will become a better world for the Muslims.

The Ulama are the heart and brains of the Ummah. But the heart has become corrupt. The brains deranged. What do we expect of the Body? May Allah have mercy on this Ummah.

## POST RAMADHAAN NASEEHAT

Ramadhan has departed, but will soon be with us again, Insha'Allah. To ensure that the next RaRRa-madhaan becomes an occasion of greater spiritual bounties and benefits, we proffer some naseehat on this page.

## IFTAAR

*Iftaar* is an act of ibaadat. Ibaadat brings in its wake considerable thawaab and spiritual benefits both in this world and the Aakhirah. An ibaadat remains an ibaadat only if carried out in strict accord with the Sunnah. An act of ibaadat can be technically valid but at the same time devoid of thawaab and spiritual benefits if executed in conflict with the Sunnah, e.g. Wudhu. If wudhu is done haphazardly without observance of the Sunnat factors, it will remain valid for Salaat, etc., but will be bereft of spiritual benefits and instead of thawaab, the danger of punishment exists on account of intentional violation of the Sunna method shown to us by Rasulullah (sallallahu alayhi wasallam).

Similarly, Iftaar has its Sunnat form. Rasulullah (sallallahu alayhi wasallam) exhorted that iftaar be made with some dates or water. Although there are physical benefits for this, we here are concerned with only the ibaadat aspect.

Iftaar is to break the fast very lightly in the way instructed by Rasulullah (sallallahu alayhi wasallam). But instead of adhering to the Sunnah method (dates or water), the practice has become feasting. Iftaar has become an occasion of feasting. At the time of iftaar it has become the way to indulge in a full meal. Instead of dates and water, pies, samoosas, haleem and heavy delicacies have become the permanent feature of our iftaar feasts.

In view of the feasting, in most places the Maghrib Salaat is delayed a minimum of ten minutes. In some places the time for the feasting is even more than ten minutes. If we adhere to the beneficial, simple and beautiful way of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, the Sunnah iftaar will be accomplished long before the Muath-thin has completed the Athaan. Immediately after the Athaan, the Maghrib Salaat should commence as usual.

The time of iftaar is auspicious. It is a time of dua, not feasting. Feasting can be delayed until after Maghrib Salaat. Most people do not bother to even perform an extra few raka'ts of the Salaatul Awwaabeen. Instead of wasting ten and fifteen minutes in feasting, the Maghrib Salaat should commence immediately after Athaan as usual. Those who wish to leave early to indulge in feasting can still perform an extra four raka'ts Salaatul Awwaabeen because now there will be no waste of time after the Athaan.

If the Sunnat method of of Iftaar is introduced, Insha'Allah, both spiritual and physical benefits and rewards will be reaped.

## TARAAWEEH

Taraaweeh is the special Salaat of Ramadhan. Much of the enormous thawaab of this ibaadat is ruined by appointing incompetent youngsters to lead the Salaat. To listen to their deficient recitation of the Qur'aan is torturous. In most Musajids all over the country, the 'huffaaz' mutilate the Qur'aan. They pretend to be haafiz of the Qur'aan. Their teachers of hifz consolidate this deception in their minds.

(Continued on page 11)



## POST RAMADHAAN NASEEHAT

In addition to the deficient and exceedingly poor recitation in many places faasiqs are allowed to lead the Taraaweesh. All year round they shave their beards and sport kuffaar garb. Their *akhlaaq* are lamentable. When Ramadhaan comes, they start growing some hairs on their chins only to invite the *la'nat* of Allah Ta'ala on Eid day by shaving off the stubble and the hairs which they grew to fool people and commit self-deception. It is not permissible to appoint such unqualified fellows to lead the Taraaweesh Salaat. If a proper haafizul Qur'aan cannot be found, it is superior to perform Taraaweesh reciting the short Surahs.

Parents feel proud when they see their sons leading the Taraaweesh Salaat. The child performs four raka'ats with putrid recitation. But the parent listening to his son basks in pride believing that he (the son) is a wonderful Haafizul Qur'aan. The truth is that the standard of Hifz is lamentable and shocking.

The so-called huffaaz recite at top speed because they do not know their work. The method

of performing Fardh and Taraaweesh Salaat is the same or should be the same. The mockery is not restricted to the Qur'aan recitation. It is extended to every act of the Salaat. Musallis are unable to decently recite the Tasbeehaat of the Ruku' and Sajdah. In most cases, neither Durood nor Dua is recited in Qa'dah Akheerah. There is absolutely no Ta'deel-e-Arkaan in the Taraaweesh Salaat.

Hifz Ustaadhs as well as hifz students will render themselves a great favour by listening to a cassette recording of the Taraaweesh which takes place in Madinah Munawwarah. We are certain that everyone will derive much lesson by investing in a tape recording of the Taraaweesh taking place in Masjid-e-Nabawi. In spite of there being no Tarweehah (sitting pause after every four raka'ats), the Qur'aan recitation and the way the Arkaan are executed are perfect. All the Hifz madrasahs in this country can gain a good lesson by listening to the Imaam of Masjid-e-Nabawi.

## THE STAGES OF TAQWA

There are three stages of Taqwa. The lowest stage of Taqwa is abstention from kufr. Every Muslim has acquired this stage, and every kaaffir is commanded by the Qur'aan to adopt this Taqwa. Hence all Muslims are muttaqeen in relation to this stage even if they are involved in sins.

The second stage of Taqwa which in fact is the objective to be diligently pursued, is abstention from all acts which are reprehensible to Allah Ta'ala and His Rasool. The virtues of Taqwa so abundantly narrated in the Qur'aan and Hadith are related to this second stage of Taqwa.

The third and highest stage of Taqwa is the preserve of the Ambiya and Auliya. In this stage, the heart is completely diverted from all things besides Allah Ta'ala. The heart is beautified with Allah's Remembrance.

### SELF-OPINION

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) offers the following special advice to juniors who imagine that they have become seniors:

**"Never act on the basis of self-opinion. As long as there are customary seniors (Ustaadhs, Mashaaikh and parents) consult them. In the absence of customary seniors, consult with contemporaries and in their absence consult with juniors. I have mentioned 'customary' seniors, because only Allah Ta'ala knows truly who is great."**

## AS YOU LIVE.....

Rasulullah (sallallahu alayhi wasallam) said: "You will die as you live and you will be reserected (on the day of Qiyaamah) as you have died.

One will die in the state in which one have chosen for one's life. According to Hadith narrations it appears that some people in spite of a lifetime of righteousness, commit such a grievous misdeed towards the end of their life, which obliterates their entire previous life of virtue.

This is possible only if one was devoid of Ikhlās (sincerity) from the very inception such people are bereft of sincerity. Their condition of hidden hypocrisy is exposed and becomes manifest at the end of their lives when they die in kufr. May Allah Ta'ala save us from such calamities.

## ABU HANIFAH

*"If you turn your backs (on the Deen of Allah), He will substitute you with another community other than you. Then, they will not be like you." (Surah Muhammad, Aayat 38)*

Allah Ta'ala declares His independence in this verse. The survival and perpetuity of His Deen are not dependent on any particular nation or group of Muballigeen, Mujahideen or Ulama. In this aayat Allah Ta'ala warns the Sahaabah that they should be diligent and consider their Deeni services as pure acts of Allah's fadhil and favour on them.

According to Hadhrat Hasan Basri (rahmatullah alayh), the 'other community' mentioned here refers to the *Ajam* (non-Arabs) whom Allah Ta'ala had later chosen to carry aloft the Standard of Islam in all fields.

Hadhrat Abu Hurairah (radhiyallahu anhu) narrates that when this verse was revealed the Sahaabah enquired about the identity of the community who would replace them (the Sahaabah) in the event of them (the Sahaabah) becoming lethargic and neglectful towards the Deen. In response to this query, Rasulullah (sallallahu alayhi wasallam) placed his hand on the thigh of Hadhrat Salmaan Faarsi (radhiyallahu anhu) who was a Persian, and said: *"He and his nation. And if the Deen had to be even in Thurayya (the planet Venus) then too some people among the Persians would acquire it from there and practise on its teachings."* (Tirmizi and Haakim. Ibn Hibbaan authenticated it —Mazhari)

In his Kitaab on the Virtues of Imaam Abu Hanifah (rahmatullah alayh), Shaikh Jalaluddin Suyuti (rahmatullah alayh) states that this Hadith refers to Imaam Abu Hanifah (rahmatullah alayh) and his Companions. Among the Persians no one and no group attained such a distinguished pedestal in Islamic Knowledge as Abu Hanifah (rahmatullah alayh) and his Companions.

### SYSTEM

**"Lack of a system and order in mundane affairs, leads to detriment in both worldly and spiritual matters." (Maulana Ashraf Ali Thaavi)**

### FUTILITY

**Futile and nonsensical conversation involve a person in great sins. The Auliya went to great lengths to abstain from such conversation."**

### TRUTH IS OVER-SHADOWED

Hakimul Ummat Maulana Thanvi said: "In every group (be it the people of Tasawwuf) when customs become over-

whelming, haqaaq (truths and realities) are overshadowed.

The actual aim (maqсад) of Sulook is islaah-e-Nafs, not auraad and ashghaal.

As long as islaah has not

been achieved, the efficacy of auraad and ashghaal will not be fully attained. In fact, on account of ujub and kibr, these (auraad) constitute grave dangers."

## ISLAAH OF THE NAFS

The Mashaaikh would first attend to islaah (moral reformation of mureeds before prescribing wazaa-if (specific forms of thikr) and nawaafil (Nafl acts of ibaadat). Only after having achieved moral reformation would they commence teaching in the higher spheres of Sulook.

The emphasis was first on reforming and correcting the external actions and eliminating evil attributes. However, nowadays many Shaikhs pay no heed to this requirement. In consequence, although the muredeen become adept in *auraad* and *wazaa-if*, the evil and bestial attributes remain grounded in them. They therefore do not care to differentiate between *halaal* and *haraam* nor are they concerned with truth and falsehood."

These observations of Hadhrat Hakimul Ummat Maulana Thanvi (rahmatullah alayh) have gained considerable prominence in the present age. Even Shaikhs linked to the Akaabir Mashaaikh have drifted from the Path of Sulook. Islaah of the Nafs is no longer a vital requirement in their agenda of Tasawwuf. They have confined Tasawwuf to a handful of *wazeefas* such as *Khatm-e-Khwaajgaan*, *halqah thikr*, 40 Duroods, *Khatm-e-Yaaseen*, etc. Swinging the head to and fro in the special forms of Thikr is a great accomplishment in their understanding of Sulook. In the process of this misconception of Tasawwuf the maladies of *ujub*, *takabbur* and *hasad* have become salient features of the new crop of khalifas and their mureeds.

### WORSENING OF MALADIES

Maulana Thanvi (rahmatullah alayh) said: "Sometimes when a man suffers from spiritual maladies (*ujub*, *takabbur*, *riya*, etc.), then abundance of *athkaar* (plural of *thikr*) and *auraad* (plural of *wird*), worsens the diseases.

The need therefore is for *mujaaahadah* (striving) against the *nafs* so that one does not become entrapped in *ujub* (vanity) and *takabbur* (pride) after having rendered a virtuous deed. Islaah of spiritual diseases has priority over *athkaar* and *auraad*.

The early Sufiyya paid particular heed to moral reformation. But today people are indifferent and do not bother about this vital need. In spite of people staying in the company of Shaikhs and participating in their *shaghl* and *wird*, they do not achieve islaah of the *nafs*. The spiritual diseases which in reality are *kabeerah* (major) sins remain embedded and uncured in them.

The mureed (in this mire) on seeing some dreams, considers himself to be a *buzroog*. But it should be remembered that the habit of sinning can never coexist with *wilaayat* (sainthood)."



# QUESTIONS AND ANSWERS

## YAASEEN KHATAMS

### Question

At a Musjid where the practice of Yaaseen khatam has been carrying on for some time, the Mufti Saheb responding to criticism gainst this practice, said: "The Yaaseen Khatam and Dua that we have in our Musjid does not fall into the category of bid'at as:

1. The Yaaseen is recited individually
2. None regard their action as Fardh or Sunnah
3. None regard non-participants as sinners
4. The specific time allocated for this practice is for mere convenience
5. This was and still is the practice of many of our pious scholars, e.g. Hadhrat Shaikhul Hadith Maulana Zakar riyya (rahmatullah alayh), etc.
6. Daily in the Markaz at Nizaamuddeen, Delhi, Yaaseen Khatam and dua still take place."

Another person who read this "clarification" posted on the Musjid board the following comments:

"The mention of "non-participants" in this Notice negates the claim of individuality. Nevertheless, the Qur'aanic aayat declaring PERFECTION AND COMPLETION of our Deen during the very lifetime of our beloved Nabi (sallallahu alayhi wasallam) speaks volumes about what had been the COMPLETED Sunnah practices."

Further points to take into consideration in relation to this practice are"

- (a) The khatam is led by an Aalim.
- (b) Although each member of the congregation recites Yaaseen individually, it is done collectively at one time.
- (c) Dua is made in congregation.
- (d) The khatam is advertised on the Mosque board. The notice reads: "Yaaseen Khatam will be made daily after Esha Salaat."
- (e) Occasionally the musallis are reminded about this khatam after Jumuah bayaan.
- (f) Copies of Surah Yaaseen are distributed among the musallis
- (g) This practice was introduced after the kuffaar began their terror camnpaign in Afghanistan. Please explain the Shar'i viewpoint regarding this practice.

### ANSWER

Only some straight thinking and ofcourse, ikhlaas, are necessary to understand this simple mas'alah. Among those whom we call the Ahl-e-Bid'ah (the Bareilwis) they have a practice called Faatihah-e-Thaani (Second Faatihah), i.e. after completeing the Sunnat and Nafl of the daily five Salaat, they have a collective dua. Another practice among them is to have a collective dua after the Janaazah Salaat. Yet another practice is to have halqah thikr in the Musjid. Our Akaabir Mashaikh and Ulama unanimously proclaim these acts as bid'ah. But these acts consist of good deeds of ibaadat, namely, Thikrullaah and Dua. Both these acts are highly meritorious and exhorted by the Qur'aan and Hadith. The virtues of Thikrullah and Dua cannever be over-stated. Notwithstanding this, these acts are bid'ah in terms of the principles of the Shariah. So what is the difference between these bid'ah acts and the Yaaseen Khatam and collective dua which some of our Ulama (of Deoband) have introduced?

Khatam of Yaaseen and collective or congregational dua in the specific form woven for these acts of ibaadat never was a practice of the Sunnah. Neither did Rasulullah (sallallahu alayhi wasallam) nor the Sahaabah ever practise it or even knew of it. In the era of Khairul Quroon these practices were non-existent. It should then be simple to understand that these particular and perculiar forms are not acts of ibaadat notwithstanding the fact that there are many virtues of reciting Surah Yaaseen nd making Dua. The arguments which the respected Mufti Saheb presents in justification of Khatm-e-Yaaseen are also tendered by the Ahl-e-Bid'ah in support of their bid'ah practices.

This practice has been ostensibly introduced as a dua for

the Mujahideen in Afghanistan. The American terror campaign is perceived as a disaster on the Ummah, hence the collective practice comprising Yaaseen and Dua. But, for such a calamity which befalls the Ummah, Rasulullah (sallallahu alayhi wasallam) has ordered Qunoot-e-Naazilah. He and the Sahaabah resorted to Qunoot-e-Naazilah in times of national calamity. They did not exceed on this except ofcourse, making dua individually without ostentation, without advertising and without any congregational facade carved for it. So why has it become necessary for Muslims of this age, especially those whose seniors had all along been in the forefront of the fight against bid'ah, to introduce new practices of thikr and dua? Why are they relegating the main Sunnah practice of Qunoot-e-Naazilah a backseat and a secondary role when in fact it is the only and the most important act when the Ummah is overtaken by a national or universal calamity? Why should we give more consideration to a practice which some of our senior Mashaikh have originated, over and above the practice of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah? The Fuqaha teach and discuss the masail and virtues of Qunoot-e-Naazilah, not of Khatam-e-Yaaseen. If anyone has no axe to grind with us, he will undoubtedly understand what we have said here. Our reply to the aruments presented by the respected Mufti Saheb are as follows:

(1) While everyone recites Yaaseen individually, the form of the practice is congregational. Look at the Dua we make after Fardh Salaat. We say that it is Sunnah. Although everyone makes his own dua silently, it is referred to as an Ijtimaa-ee Dua because it is made in congregational form. Hence, even if everyone recites Surah Yaaseen in the Khatm-e-Yaaseen practice, the practice as a whole is an Ijtimaa-ee (congregational) act. A specific form which does not exist in the Sunnah has been given to the recitation of Surah Yaaseen. This congregational form renders the practice bid'ah.

(2) Even if no one regards his action as Fardh or Sunnat, several other factors attendant to the ijtimaa-ee act render it bid'ah. It is not only the belief of Fardh or Sunnat which renders an act a bid'ah. The form and the future danger of a baseless belief developing are sufficient to render the act bid'ah. People who are ignorant and children see this act being executed on a regular basis at specific times in a specific form. They will assume that this is an act of Ibaadat ordered by the Shariah because Muftis are organising and instituting it and enacting it in the public — in Musajid which are places exclusively for Sunnah acts of ibaadat. In later years the initially permissible act will become a hardcore bid'ah in exactly the same way as the Faatihah Thaani and the other acts of the Bareilwis had become bid'ah.

(3) Even if at this stage the non-participants are not regarded as sinners, the stage is being set for such a belief. And even if this will not happen, the other factors are sufficient for branding this practice as having reached the category of bid'ah. Experience proves that after some time those who get up and walk out when such congregational practices are in progress, are viewed with scorn by the participants.

(4) The bid'atis also claim that the seventh day, the fortieth day, etc. allocated for their khatam of Qur'aan Shareef as Isaal-e-Thawaab for the mayyit, are for the convenience of the people. The Ijtimaa-ee facade given to the practice and the dawaam (regularity) accorded to it render it bid'ah. Whether the bid'ah is practised in a time of convenience or not is of no significance. If the Bareilwis transfer their 7th day khatam to the 3rd day or 6th day or 11th day citing convenience or to a Sunday which is more convenient for the business people and workers, it will not detract from the fact that the practice remains bid'ah. The respected Mufti Saheb should at least be able to understand these simple facts. We urge him and other Ulama of like thinking to carefully study Hadhrat Maulana Rashid Ahmad Gangohi's Baraaheen-e-Qaatiah.

(5) In fact it has always been practices of the pious scholars which had degenerated into bid'ah. Practices of the Sunnah do not become bid'ah, except in rare cases. If the bid'ah acts of the Ahl-e-Bareilwi are studied and traced to their origins, it will be learnt that pious scholars and Auliya had originated them. Their followers later gave such prominence to the practices of their

Mashaikh that even the Sunnah became over-shadowed by these acts. The acts of the Auliya are private acts for them and their mureedeen to be discharged in the privacy of their homes and khaanqahs. These acts should not be enacted in the public and in Musajid attended by all and sundry, by people of a variety of ideas and persuasions. In the Musajid only the acts of the Sunnah should be executed.

(6) The Markaz in Delhi is a private venue where a particular persuasion dominates. The convergence of thousands of people does not make it a Musjid like the public Musajid in which every Muslim feels free to peacefully attend to his own ibaadat and commune with Allah Ta'ala as he deems fit without any interference from anyone. The Markaz at Nizaamudden cannot claim that their Khatm-e-Yaaseen is a Sunnah practice.

The announcements, the notices on the board, the exhortation on Jumuah after the bayaan, the appointed Aalim who conducts the proceedings, the congregational form and the collective Dua, the regularity and the subconscious belief that Qunoot-e-Naazila is indufficient or needs to be supplemented with this practice, decidedly put the khatm-e-Yaaseen practice within the pale of bid'ah. May Allah Ta'ala give us all good hidaayat to comprehend these simple arguments and this truth.

SHAWWAAL 1422 / DECEMBER 2001

**ZAKAAT NISAAB R1220**

**MEHR-E-FATIMI R3500**

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### THE WEAK AND FORLORN

The weak, the forlorn and the poor should not grieve. Rather, they should be happy. Just as parents care more for their weak and ailing children, Allah's Special Gaze of Rahmat is focussed on His weak and forlorn servants.

(Hakimul Ummat Hadhrat Thaani)